

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
THE ARTS AND SCIENCES, LITERATURE  
SPIRITUAL PHILOSOPHY  
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVI.

CHICAGO, APRIL 6, 1889.

No. 7

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—A Bird's-eye View of Spiritualism.  
SECOND PAGE.—Questions and Responses. The Raison D'etre of the Theosophical Movement, and a Few Words to Our Critics. People Who Have Made Trips to Heaven. The Devil.  
THIRD PAGE.—Woman's Department. Leaves from My Life. Book Reviews. April Magazines Received. Miscellaneous Advertisements.  
FOURTH PAGE.—Very Scientific Man.—Dr. Hammond. The Cincinnati Christian "Combines." The Devil Again. Modern Spiritualism. Clairvoyant Physicians Liable same as Regular Physicians. General Items.  
FIFTH PAGE.—Hudson Tuttle's New Book. Miscellaneous Advertisements.  
SIXTH PAGE.—The Lesson of Life. Claims that He is Right. An Unexplained Occurrence. The Fox Sisters—Haunted Houses. Pope Leo's Coming Eccelestical Desires Information. A Plea for Housekeeping and the Home. His Dream Came True. Unanswerable and Irrefragable Testimony for Spiritualism. Don't Reason. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—The Lucky Doctor. Note from Lyman C. Howe. Whose Voice Warned Her. Death Fulfilled Her Dream. Miscellaneous Advertisements.  
EIGHTH PAGE.—Evolution from Being. Per Se. Miscellaneous Advertisements.

## A BIRD'S-EYE VIEW OF SPIRITUALISM.

Powerful Pictures of Modern Spiritualism from the Pen of the Rev. R. Heber Newton.

## IT MAY BE GOD'S REVELATION.

Behind the Movement is a World-Wide, Beautiful Faith that is Reviving the Fainting Religions of All Lands.

[New York Herald, March 31st.]

I have been asked for a bird's-eye view of Spiritualism from the position of an interested outsider; a photograph of the temple from one who has gone round about it, counting its towers, marking well its bulwarks, and peeping under loose corners of the hangings as he has stood in the open court of the Gentiles. He proposes to follow this outside view of Spiritualism with a study from one who has gone within and finding nothing has returned to the light of common day; and yet another from one who has found in the holy place that which has kept him ever in reverent awe amid its mysteries. The limits allowed for this article lead me to confine myself to certain connected impressions of this large subject which have been borne in upon my mind in a somewhat careful study of the literature of Spiritualism. Even with this limitation of my pen picture there is so little room for satisfactory illustration, and so much necessity for condensation, that, if the Boston Monday lectureship will condescendingly wink at such an infringement of its manner majestic, I will throw the points to be made into duly numbered propositions, and thus clear the successive steps in our survey of the subject.

1. Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era; and this hard fact, when we ponder it well, is certainly significant. Dr. Hibbert, writing a theory of apparitions, felt called upon in his opening paragraph to apologize for seriously considering such a subject. Writers like Lecky have accustomed us to think of such notions as childish things which the western world has forever put away. Has not the age of reason once for all turned the daylight in upon the ghost world and shown its fantastic forms to be the chimeras of the night? So some have hoped and others have feared, all agreeing in the fact that science has made an end of all such superstition, and that ghosts have gone the way of witches, finding our atmosphere one in which they could no longer live. Yet here to-day is Spiritualism, walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the age of faith, displaying a vitality which is anything but spectral, enrolling a vast host of professed followers, capturing a larger force who make no confession of faith, organizing a vast movement which is spread-

ing through all lands, building itself a body after most approved modern methods, forming societies, editing newspapers, creating a voluminous literature, challenging investigation, taking on scientific airs, seriously claiming for itself that it is to be the religion of the future. A sufficiently astounding fact—significant of somewhat. Of what? That "the fools are not all dead yet," or that "Thou hast hid these things from the wise and prudent and revealed them unto babes?"

A recrudescence of superstition or a rival of faith, which have we in this hard fact? 2. Spiritualism is here, not as having come yesterday and therefore being likely to go away to-morrow. It is no latest Boston craze. It is already in its modern form about half a century old. There has been ample time for its novelty to wear off, yet still it holds on. In its first decade it had all the marks of a new Yankee notion. Everybody talked of it. The newspapers were full of it. It was in the air. Then came a change. Popular interest subsided. Reporters ceased to make items about it. Society forgot it. "It has had its day," said its foes. "It is undergoing the inevitable reaction," said its friends. As a fact, it went below the surface of society, not, however, to run out into the sands, but to gather new volume and move on with added impetus. It has never returned so conspicuously to the surface of society, but any one who goes below the thin upper crust will find it to-day wherever he penetrates, like the vast bed-stream which beneath the upper stratum of Long Island sets steadily towards the sea. One can not inquire among his friends and acquaintances without finding on every hand those who have been not only looking into it, but who have become silent converts to it. Where it is still rejected a sweeping change of tone has taken place concerning it. It is now treated seriously where it was a while since joked about. It is actually forcing itself upon the inductive investigation of this scientific age. Societies for psychical research are verily a sign of the times which would make Hume, were he back among us, rub his eyes in sheer bewilderment. Is this a case of the insistence of fact or of the persistence of fable?

3. Spiritualism is, moreover, vastly beyond fifty years of age. It was, indeed, ostensibly born upon our shores in Hydesville, New York, in the year 1848; but this birth was simply a renaissance, the latest Avatar of an immemorially old life. No one needs to be reminded that the ghost is the oldest figure of history. But it is not so familiar a fact to most people that its characteristic actions as they appear in our modern Spiritualism, appertain to him from a remote antiquity. Yet we can trace nearly every peculiar phenomenon of this ism up through the centuries, up to well nigh prehistoric times. In England and on the Continent, sporadic cases of the manifestations which we have associated with American Spiritualism break forth from time to time in reputable families like that of the Wesleys, and in societies as respectable as the Catholic Church. Two thousand years ago the Roman civilization was familiar with our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred sciences. Knocks, voices, lights flying around the room, reading of sealed letters, the use of music to induce manifestations, materialization of spirits—those and other fellow phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Caesar. The use of the alphabet to spell out the messages of the table was a Roman discovery before it became an American invention. The intervening ages slip insensibly by when we come across a notice of a party of Roman Senators being watched by the police on suspicion of practicing evocation of the dead, and when we find no less a man than Paul charged by sectarian jealousy with table moving. Despite of the bad repute into which Madame Blavatsky has brought occultism, the sacred books of India show that Hindoo adepts had systematized the art of mediumship ages ago. The burnt brick books of Chaldean libraries reveal to us the secrets of our supposed new ism in the magic of Akkad. Spiritualism was really born into the world with the primeval savage. On a larger scale with capitals instead of italics we must put again the question: IS IT PERSISTENCE OR INSISTENCE?

4. Spiritualism has been as widespread geographically as it has been old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindoos. Is it then a fungoid growth of superstition whose nidus is unfortunately found in human nature, or is it a growth of a beautiful faith whose seeds are fortunately found wherever hearts love and long?

5. Spiritualism thus continuing in history along a belt as long as civilization has not always been equally active. From a latent power it has at times burst forth into an active force. It has appeared generally in epochs, obeying some law of periodicity. These epochs of activity have often, even if not generally, been coincident with the important eras of history, and notably with the creative ages of religion. The Old Testament records of the Mosaic age and the New Testament records of original Christianity alike show us its familiar phenomena veiled in sacred garb. The most characteristic experiences of our Americanism shed a strange light of weird reality on the well known sta-

ries of the early church. The reformation, the rise of Quakerism, of Methodism, of the Irvingite movement, the religious socialism, of the Shakers, as well as later and wholly Orthodox revivals, have reproduced the Pentecostal experiences. Other religions tell the same tale, plain to all ears, in the story of Mahomet. Is this periodicity a law of mental disease, or of healthful intellectual development? Do these recurrent manifestations mark the outbreak of an epidemic or the rush of an inspiration; the swarming of hallucination, or the real experiences of men led within the veil to hear new truths?

6. Modern Spiritualism is plainly but the latest of these periodic eruptions into prosaic history from the shadowy background of the ghost world—that that what it may. It is no local outbreak merely, but a wide spread movement; no patented invention of America, but an indigenous development of the old world, coincident with the stir in our own land. From about 1848 onward there has been in all parts of the world a movement closely paralleling that with which we are familiar on our own shores. Similar phenomena have attended this movement among all these widely differing people. Beneath all dissimilarities of language, creeds and customs, one and the same experiences have made themselves felt. This new growth of different soils springing up at the same time has not been merely the result of transplantation. American mediums have indeed carried our newest ism to England and other lands and kept triumphant democracy well at the front even on these immaterial lines, but this growth has begun and gone on wholly apart from them, reproducing the same type. This striking fact shows that the seeds of this ism lie in the human soil everywhere, waiting only for favoring conditions in order to ripen, and that in our generation these conditions have somehow combined over the entire globe to produce this general development. Does this impressive fact show further that such a world-wide contemporaneous growth predicates some extra-mundane influence, some common origin outside of man, in the mysterious unseen world whence, from time to time, issue the impulses and inspirations which re-create history?

7. Spiritualism everywhere evolves these varied phenomena in a certain uniform order. They do not altogether occur in a haphazard manner, but rather do they seem to come forward as the multifarious parts of a connected whole, as the successive stages in a natural evolution. Through all the myriad sciences, in all parts of the world, with their innumerable varieties of phenomena, a certain order of development is plainly discernible. Physical phenomena come first, and these in the beginning of the simplest and most automatic forms; which gradually take on more and more the characteristics of an intelligent action, seeking and finding ever higher expressions of thought until it passes out into pure spiritual activity.

The original phenomena at Hydesville were knocking, movements of furniture, noises of various sorts, through which glimmered no recognizable meaning. By degrees the appearance of intelligence in these unaccountable phenomena grew until, with the suggestion of the alphabetic code of signals, a meaning came out of these meaningless disturbances; the noises interpreted themselves as the constrained action of an intelligence, or of intelligences, of some sort. From this point on, the development of mediumship has seemed to free the action of this intelligence, or of these intelligences, enabling it, or them, to assume ever higher forms of manifestation. The earliest phases of the movement in every land have been characterized by apparently unmeaning disturbances, noises which could always be resolved into "rats," if only the rats had appeared on the scene. Then have followed the rude physical actions, typed in table moving. By degrees these have passed on into the higher physical phenomena of luminous appearances, partial materializations of a hand or a face, until complete materialization has been reached, in fact or in fancy. These various physical phenomena have assumed more and more of an intellectual character, the communication of messages through the alphabetic code, the production of written messages, spirit drawings, the reading of the contents of closed books and sealed boxes, etc., until both physical and mental phenomena have coalesced in the sensible and audible communion, real or supposed, between relatives and friends in the two spheres. The messages received, genuine or illusory, have followed a similar order of development. The waddle of the earlier spirit communications has become a type which is brought afresh to mind in tracing the story of the movement in every land. In all lands there is a noticeable, a gradual improvement in the intrinsic character of these communications, in their subject matter and their style, until we reach truths of undoubted importance couched in dignified and noble forms. There is a higher Spiritualism of which few know much, in whose inner circles the communications are worthy of our ideals of the Spirit-world and commensurate in importance with the stir made on our earth plane. The story of the movement at large is the story of every private series of seances. The fact of this general orderly development is clear. What is its significance? Is this jugglery imposing upon itself? Is it the education of an unconscious self-hiding within "the abyssal depths of personality"? Or is it the mastery of the means of communication between the spheres by some quite conscious

selves outside of us, to the end that a new revelation may be imparted to man?

8. Spiritualism claims insistently or persistently, to be such a purposeful effort on the part of spirits to discharge a mission, in the inspiration of a new religions revival upon the earth. From the first rappings down to the latest manifestation in every land this has been the uniform declaration of the power, be it what it may, which is working in this movement. The Hydesville disturbances found always one and the same interpretation of their eerie noises and uncanny performances through the alphabetic code of signals. To the Fox Sisters the messages came: "You have a mission to perform." "Make ready for the work." "You have been chosen to go before the world to convince the skeptical of the great truth of immortality." The "burden" of these new oracles is always this same claim of a religious mission. However inconsistent with itself in other matters, Spiritualism is uniformly consistent in this profession of its faith. Is this the craft of the new priesthood, the systematic cunning of mediumship, or is it the bona fide utterance of our modern seer-ship under a new inspiration?

9. Spiritualism does, as a matter of fact, seem to substantiate this claim. It goes without saying that if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of which must issue the mightiest revival of this basic faith of religion known to history. Such an acceptance of its claims being conceded by a steadily growing host of men and women, this revival of religion is following as an incontestable fact. Whatever we make of it, this strange movement has effectually revived this fundamental faith in our generation, and made for myriads of men a dubious dogma once more a living conviction, full of power and peace. Is this the old story of the wish becoming father to the thought, or is it a genuine sight of the reality behind the veil?

10. Spiritualism seems to bear out this claim of a mission in religion on a yet larger scale, by the contents of its communications. The manner that naturally rises to the lips of the reader familiar only with the senile manderings of the conventional message, does not deter me from this statement. As already hinted, there is a higher Spiritualism in whose circles a candid student ought fairly to look for the real secrets of this mysterious movement. It is a fact that this higher Spiritualism manifests the very characteristics that ought to be found in a systematic movement, such as this claims to be. There ought then to be a substantial harmony in the ideas communicated, and in this consensus of thought and progress of religious truth. The spirits should have somewhat to say, hanging together and draw men forward in the evolution of faith. It is certainly very curious to note how completely the facts conform to this theory of Spiritualism. Among widely different peoples; through circles representing all phases of religious opinion there have come forth so-called messages, which, while discrepant in all matters of detail, are substantially accordant in the general outlines of thought concerning the problems of religion, the mysteries of life here and hereafter. This consensus of thought bears everywhere directly against the received opinions of the religions world, and makes for a higher theology. Mediums of every variety unite in giving utterance to ideas of a positively anti-eccelestical and anti-dogmatic nature. Wherever Spiritualism spreads orthodoxy disintegrates; often, alas, into undevoutness and unspirituality not unmingled with immorality—as has been the case with every religious reformation of history—but in the higher circles re-crystallizing into a free, simple, natural religion, reverencing Jesus though not apotheosizing Him, and preserving the ethical ideal which has incarnated itself in Him. The great Spiritual verities of religion are re-asserted by the higher Spiritualism in undogmatic and elastic forms. This higher Spiritualism is thoroughly theistic, while speculatively agnostic, insisting always upon the truth. Who can by searching find out God? No other theology so well blends the recognition of the being of God with the recognition of his transcendence. It is Theistic Agnosticism.

The spiritual nature of man is not only emphasized afresh but is stated intelligibly in the philosophy of man which is self-consistent, harmonious with the teachings of clairvoyants, seers, mystics and poets of all races and ages, and accordant with whatever hints the deeper knowledge of physical science throws out upon this subject. Immortality is not only realistically brought to light, but it is shaped into a noble realism, in contrast with the vision which ecclesiastical theology has given, the panorama of the hereafter which Spiritualism unrolls is vastly more reasonable and, strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter and to have impressed for the first time on man a natural view of the life to come. His visions read as parables, give us an immortality which looks possible, reasonable, real, the natural issue of our earthly life, the habit of a spiritualized man. Spiritualism reproduces the canvas of the skies which Swedenborg spread around us. Mr. Huxley may have hastily concluded in his famous dictum that if the science discloses an actual hereafter, it reveals one from which a sensible man shrinks in disgust. But even the spirit twaddle which thus naturally nauseated him, has a significance which makes the life beyond unutterably solemn. It is

an ethical revolution in faith to recognize that death works no miracles, that there are fools "over there" as well as here, that nature has said, "He that is filthy, let him be filthy still;" that literally "whatsoever a man soweth that shall he also reap," even if it be intellectual vacuity, and moral loathsomeness; that the Buddhist doctrine of Karma is the veritable inner secret of immortality. Hell, as theology has fastened it, is in these visions, indeed, no more, but a real hell comes forth believable, commanding, the life here on earth with a newly solemn power. Be they parables or be they veritable photographs of the beyond, I know no dream of the hereafter so impressive to the thoughtful mind as these visions of the higher Spiritualism. Heaven as theology has pictured it, is easy to stay out of; but this heaven one can but sigh for singing from his heart, "O mother, dear Jerusalem." In short, Spiritualism is liberalism in religion. It is one with progressive theology. It is doing the very work which man is being drawn to do on behalf of Christianity. When one considers the intellectual calibre of hosts of our modern mediums, this fact is certainly still more significant. Yet it must be noted that this liberalism of the skies is not in advance of our earthly liberalism. The spirits tell us nothing that progressive minds have not reached to themselves, as we say. It even seems from certain communications of the very highest circles, that the spirits are not yet up to us of earth in matters of the New Criticism, as a reference to M. A. (Oxon's) Spirit Teachings, page 185, will show. None the less this very book is to me one of the most impressive phenomena of Spiritualism. Here is a clergyman of the Church of England, established in High Church views, who finds his hand automatically writing out long dissertations on theology, strongly thought, logically argued, clearly expressed, charmingly graced, in which all his firmest opinions are challenged, his most cherished convictions are controverted; he himself replying vigorously to these strange ideas, reasoning against these abhorrent notions with all his might, only to find each argument met and overcome; the debate continuing through many months in a systematic manner; the outcome of which is that he is converted to the most pronounced Broad Churchmanship as a revelation to him of the spirits which are guiding him to truth. What is the candid outsider to make of such a phenomenon? Is this trend of Spiritualism only an unconscious self at work in theology? How, then, is the untrained brain in advance of the trained brain? Or is Broad Churchmanship after all in a more real sense than its most stalwart champions have believed of it an expression of the spirit sphere, a revelation from God?

11. Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed. History, by its stories, legends, or by its annals, records no such outbreak of spiritualistic phenomena as our age has witnessed since the birth of Christianity. There has been since that creative epoch no period approaching the importance in the evolution of religion until we reach our own time. The decay of faith in that era has its parallel in the decay of faith in our own generation. The causes are identical. The intellectual system of paganism had been then outgrown, and the intellectual system of Christianity is now outgrown. Materialism had eaten the heart out of religion then as it has done now. The change in our day is an even more radical revolution than that of old, owing to the absolutely new knowledge which are rushing in upon the mind of man, too fast for him to order into the old crystallization of faith, and owing to the unprecedented wealth which is heaping up in his hands, as a result of the new industrial development too fast for him to master in the interest of the spiritual life. That the dogmatic system of ages is tumbling to pieces, is not the worst feature of our age, though in this break-up all belief is sure to be temporarily blurred. But now, as never before in the history of man, it is hard to hold fast to the universal essential verities of faith—God, the spiritual nature of man and immortality. A very tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres environing our earthly life, out from whose mysterious depths mighty influences can come in upon the mind of man, and if ever those spirit spheres have brooded low above our world for fresh influxes of thought and energy upon our world, surely the time has come for such blessed inspirations. At this hour of history Spiritualism appears. As the chill air of an oncoming glacial age of Agnosticism creeps upon man, lo! a soft warm breath from the South sweeps in upon the soul, and the heart of man thaws again in the sunny faith of old. Is this the coincidence of chance, or the correspondence of design?

The veil before the inner court of Spiritualism has not here been lifted. As stated in the outset, I have not essayed to lead the reader within its mystic circles and to explore the premises. Even in the outside view of Spiritualism here taken, I have not tried to unearth the foundations of this strange structure; to test the actuality of the facts upon which this ism rests, or to consider the explanations offered for these phenomena. The space limits of this paper forbade even a glance at these aspects of this subject. The point of view taken for the present

(Continued on Eighth Page.)



## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY AMARALA MARTIN.

1. My father was a member of the Church (Lutheran I think) when he was a young man but made no professions within my recollection. My mother was a member of the Methodist Church from girlhood until the age of fifty-six or fifty-eight. She then accepted the philosophy of Spiritualism and lived and died happily in that belief. I never belonged to any Church, though I was naturally of a conscientious, sympathetic and impulsive temperament. I never attended Sunday school a dozen times in my life; never stood up for prayer and never got excited when attending religious revivals. I was somewhat skeptical by the time I was eighteen and grew more so each year despite my efforts to avoid it. I attended Church pretty regularly for several years after I was married and tried most earnestly and prayerfully to be a Christian; but the harder I tried the less headway I made, and the more I studied the Bible the less I believed in its inspiration; and the result was, a total unbelief in any of the miracles of Christianity.

2. I have been an investigator in Spiritualism for over twenty years and a believer for most of that time.

3. I was convinced through the combined influence of automatic and independent writing, clairvoyance, trance, psychology, independent voices and materialization.

4. One of the most remarkable experiences I had was in receiving writing inside of a pair of table slates. The morning I purchased them I had them fastened together with screw-nails and having a bit of pencil inside, the slates were wrapped and tied with heavy hemp cord, each knot being secured with seal. The slates were never out of my possession for one moment when I sat down in my back parlor opposite the medium who was six or eight feet away. The morning sun streamed into the cheerful room as I held the slates above the marble-top table. The medium rocked in an easy chair and laughed at my hope of obtaining writing without his personal contact; but in a short time I felt a pressure on the slates and distinctly heard the sound of writing inside of them. I watched the slates closely and held them in any way I chose without disturbing the manifestation, till three raps indicated that the writing was finished.

Two competent gentlemen opened the slates and examined the writing inside and found it distinctly and nicely done. It claimed to be from a relation who died in a foreign country before I was born, and it contained intelligence that we felt it impossible for the medium to know. Moreover, from first to last, he had nothing to do with the writing except to be present. He neither touched the slates, table or myself. In my opinion the phenomenon could not be produced by any human power, and the intelligence seemed that of disembodied spirit.

5. I regard Spiritualism as a scientific fact which has often been demonstrated.

6. Organization! Organization! Organization first and last! Organize societies and lyceums and make them so attractive that our young people will work for them instead of the Church. Get up public entertainments for social purposes as well as pecuniary. Build or hire halls and fill them with good music, good will and good intentions. Procure fine speakers and pay them for their work. Give money to our own societies instead of the Churches. Support our own editors who stand between us and the blows of intolerance, rather than those who condemn us; and give these brave workers more words of encouragement and fewer of unjust censure.

Organize, and if we have talent and money, use it to advance our cause. If we have neither, let us not be stumbling-blocks to those more blessed. We may at least talk Spiritualism to our companions just as they talk Christianity to us.

Organization does not necessarily mean the loss of our individuality. Neither does it compel us to accept our teachers or leaders as something divine. Some are more fitted than others for their work and on them let it rest; and, if possible, spare them the jealous criticisms of the incompetent. Whatever our differences of opinion in other respects, we can all meet on the common ground of spirit communion and intelligence after the death of the body. We should not be too selfish to divide the light we claim to have with those who weary of spiritual darkness.

The policy of organization is demonstrated every day in all public work, whether mental, moral or physical. It is adopted by all classes of people (but Spiritualists) for all purposes considered worthy of effort. United strength produces results far superior to any individual attainments—as, for instance, the fire companies of our large cities. How efficient and wonderful their power when the fire-braking rages. How infinitely superior to individual work. Organization is the life and security of our country. Without it, what good would our soldiers do? Under the command of competent leaders large armies move as with one will, and their works are done understandingly. Did each man take his shot-gun on his shoulder and go out alone to battle, there would be no system, no intelligence, no knowledge of the enemy's movements. The firing would be done in mental ambush and a friend would be as liable to fall as a foe. And thus it seems that Spiritualists often waste their ammunition on each other instead of turning their guns on their common enemies.

Those who doubt the necessity of organization should think of the W. C. T. U. Only a short time ago these temperance people were scattered over the earth unknown to each other, and weak as children. Now, under the command of their leader, they are a tremendous army whose numbers are phenomenal, whose power cannot be estimated. They are a perfect union, a wheel within a wheel. Should one of them sound an alarm it would be echoed throughout the civilized world.

Wherein lies their strength? Not in womanhood, nor temperance, nor Christianity, but in a thorough and perfect organization.

7. By lifting our minds out of the slough of despair into the bright channels of hope;

by making us feel responsible for our own deeds and leaving us no escape from mental punishment for wrong-doing; by making us our own saviors, shunning evil and striving for good; and by founding our standard of right on the Golden Rule given us by Confucius many years before Christ.

Cairo, Illinois.

For the Religio-Philosophical Journal.

The Raison D'Être of the Theosophical Movement and a Few Words to Our Critics.

E. I. K. NOYES, F. T. S.

Theo-Sophia, or Theosophy, from two Greek words meaning Divine Wisdom, is a very comprehensive term. It means Divine Wisdom, the absolute sum of all knowledge, whether relating to the field of research we call science, or to the other and spiritual side of nature which has been claimed by Theology as its special field, yet which must be in reality just as much under the rule of absolute law and as scientific as the physical side of nature. Under a strict definition a Theosophist is one who knows Theo-Sophia and the name could only be applied to the Absolute First Cause. By common usage, however, the word has been applied to those who are students of and seekers for Theo-Sophia, the Absolute Truths which must underlie the universe.

It was under this definition of Theosophist that the Theosophical Society was founded by a few sincere seekers after truth, and has grown and prospered up to the present time. It is not a religious society in the ordinary sense of that term, as it has no set creed, requires assent to no dogmas, and has no prescribed theology. The aim is to study the truths which must underlie all religions and all sciences, recognizing no authority as final, but accepting nor rejecting any theory on the grounds of reason, judgment and intuition after a fair, unbiased examination from a scientific standpoint.

It numbers among its members people of all beliefs, Buddhists, Brahmins, Hindus, Parsees, Mohammedans, Liberal Christians, Spiritualists and Agnostics, each studying from his own standpoint and allowing full liberty to others to do the same, recognizing that no one observer has, or can have the whole truth. No member is expected or desired to accept any belief on authority, but each member must judge all questions for himself on the evidence presented without prejudice for or against, and the only court of final appeal recognized by members is their own reason and intuition. Each member must judge for himself what is truth for him, allowing others to do the same.

The objects of the society are as follows:

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences.
3. To investigate unexplained laws of nature and the psychical powers of man.

The principal object of the society is the first, not simply in order but in importance. We believe that the inculcation of the principle of brotherhood and the essential unity of the race spiritually is of the utmost importance at the present time, and that the carrying out of the principles of love and brotherhood, not simply in theory but in practical life, is the only remedy for the present ominous and uneasy condition of the working classes (so called) and is necessary to prevent the catastrophe which must come as the logical and inevitable result of a civilization which is purely selfish in its aim, pitting every man against his neighbors in the struggle for material aggrandizement instead of looking to the advancement of the community as a whole.

We believe that mankind are one in their higher spiritual aspect, and that all true progress spiritually or materially must be made as a race through the inculcation of the principle of love and help of our fellow men; that it is as impossible to really progress spiritually through the present selfish rules of life where each strives to rise at the expense of his neighbor as it would be for one to nourish one finger at the expense of the other fingers. The whole hand must grow equally and symmetrically or its usefulness is hindered or destroyed and that equally the future growth of humanity must be as a race and that the idea of striving for self-advancement is radically wrong, but that we should strive and work for humanity as a race, unselfishly and from love to our fellow men. The aim and purpose of the society then, broadly speaking, can be stated thus:

To aid, in an humble way, the future spiritual growth of humanity through the inculcation and practice of the principles of brotherhood and love and by unselfish, impersonal work for humanity. Personally by striving to kill out selfishness in ourselves, forgetting self in work for others, and as a society by spreading these ideas as widely as possible and trying to bring their truth home to as many individuals as we can.

This is not brought forward as a new idea. It is as old as the world. It has been the basic foundation on which every great reformer has based his teaching and is in one form or another at the root of every great religion, and has been taught by every great sage from Confucius and Krishna to Buddha and Jesus of Nazareth. It is nowhere better stated than in the words of Jesus when he told his disciples to love their God with all their heart, and love their neighbor as themselves, and where he said, "He that would be first, let him be the servant of all."

Theosophists accept these teachings, not as pretty ethical sayings to be admired but not followed, but as absolute laws of super-physical nature, as unvarying and immutable as gravitation or any physical law of nature, and as a corollary that all true spiritual progress can only be made through the rooting out of personal selfishness and the cultivation of impersonal love for humanity and working unselfishly for the advancement of the race.

The essential unity of humanity in its spiritual aspect is the foundation stone of the grand philosophy which has been given out to the West through the leaders of the Theosophical movement, and the first object of the society is the expression of that belief. The unvarying teachings of all the leaders of the society has been that there could be no true spiritual progress except through conquering the lower self and through unselfish work for our fellow men through love for mankind.

I write from no desire to weary readers of the Journal, but when critics of the Theosophical Society are not satisfied with fair unbiased criticism of a subject but endeavor to create prejudice by calling the theories of Eastern philosophy "Hinduism," assert that any one who has the temerity to disagree with their own august conclusions must be totally ignorant of modern science and modern methods of research, and that there is no

high moral purpose in the aim of the Theosophical movement, patience ceases to be a virtue. In the issue of the JOURNAL of March 2nd, there is an article by Prof. J. R. Buchanan entitled "The Profundities of Theosophy and Shallows of Hinduism," in which he attempts to utterly demolish the Theosophical movement by calling it "Hinduism," the society a "sect of Hindu devotees," and asserting that "scarcely a paragraph can be found which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose." In another place he states that Theosophists advocate intuition as a guide to knowledge entirely unchecked by reason or judgment. I have read about the entire literature of the subject and I certainly never received any such impression. Every student is told to cultivate his intuition by use, as in its purity it is a higher guide than pure reason, but that no more implies that reason is to be dispensed with than that the study of Calculus implies that we must dispense with arithmetic or algebra. The use of reason, when associated with the rational faculties as a guide to knowledge, which Prof. Buchanan gives as his view is the exact ground taken by every prominent Theosophist that I am acquainted with. When one has reached the point where he can absolutely distinguish the voice of the intuition from the thousand and one influences, psychic and otherwise, which beset the mind, it will be quite time enough to talk of dispensing with reason. That time is not yet.

It is unfortunate, I think, to say the least, that writers who criticize the theosophical movement from spiritualistic ground, as sure that we must be entirely ignorant of spiritualistic phenomena, or blindly prejudiced against their theories. It does not seem to enter the mind, even of Prof. Buchanan, that one can be fully acquainted with phenomena without accepting as a finality, the threefold classification of man and various other ideas. It seems to be taken for granted that any one who believes in reincarnation, Karma, soul evolution, the sevenfold classification of man or any theory which does not perfectly agree with their own theories must necessarily be the victim of a disordered imagination or totally ignorant of modern thought. Is the ground logical or scientific taken by Prof. Buchanan in assuming that one must be totally ignorant of modern ideas because he refuses to accept the threefold classification of man into physical body, spiritual (astral) body and soul as a finality and therefore subdivides the "soul" or higher faculties making a sevenfold classification? Because one chooses to study man, his actions, thoughts and impulses, and therefore classifies the forces or principles operating to produce these actions and thoughts I fail to see wherein he must necessarily be an ignoramus, nor do I believe that Prof. Buchanan or any one student or class of students are such an infallible authority that it is a *prima facie* proof of idiocy to venture to disagree with their conclusions. In the face of the facts that modern spiritualistic phenomena were practically unknown in America forty years ago, while it has been known and studied in India for centuries, and that the phenomena are even yet not recognized as facts by materialistic science, and in the face of the vast amount of data not yet satisfactorily explained, it is too early and hardly becoming for one who investigates in an unbiased scientific (?) spirit to assume an air of infallibility, or abuse those who do not accept in full his own views.

In taking the position he does, it did not seem to occur to Prof. Buchanan that he is occupying towards those who accept the scientific theories which he ignorantly calls "Hinduism" (as if the truth or falsity of a theory was decided by the name) precisely the same dogmatic position which is taken by bigoted religionists and orthodox scientists regarding Spiritualism when they say that any one who expresses a belief in the reality of spiritualistic phenomena must be either ignorant of the first principles of science or mentally incapacitated from forming a sound opinion on the subject. Just as Professors Crookes, Zöllner and others were accepted as competent judges in science until they dared to express a belief in the reality of the various phenomena they had investigated, when they were scoffed at and declared visionaries by other scientists.

It is not strange that many who have investigated from the point of view of phenomena more especially should fail to understand the full meaning and scope of the theories of the eastern secret doctrine. Man is a paradox at best, and when we attempt to study man in his super-physical aspect, it is by no means an easy matter to express the ideas desired to be conveyed in language which can be understood, especially as there are no words in European languages to express the distinctions which can therefore only be expressed in a roundabout way. Many advanced students differ among themselves, and it is hardly to be expected that those who apparently have a contempt for everything that is not western and like Prof. Buchanan consider it "utterly repulsive to a mind accustomed to exact (?) thought and positive demonstration..." should be able to comprehend it. I have no wish to detract in any way from the position of Prof. Buchanan as an investigator. I accord him full liberty to believe what he pleases and of expressing his opinion, but when he takes the position in an article which is supposed to be an unbiased criticism of certain ideas that all who venture to disagree with his own conclusions must be without the pale of scientific knowledge and that no possible classification except his own can be scientific or right, it may appear to him an unbiased and scientific position to take, but to the average student who has studied enough to realize how little any one student knows positively enough to be dogmatic about, it appears rather a self-opinionated and dogmatic view of the subject, and that those who investigate from that standpoint are not in a frame of mind conducive to impartial and thorough research.

I have not the slightest doubt that Prof. Buchanan could fill pages of the JOURNAL with quotations which would be *caviere* to the general reader and appear nonsense even to many men well read in other branches of knowledge. It is equally true that pages could also be filled with quotations from books on Quaternions or the Differential Calculus which would be utterly meaningless to those readers who were unacquainted with the higher branches of mathematics. It would no more follow in the one case that occult philosophy was necessarily a figment of a disordered imagination than in the other that the Calculus was a scientific swindle. It would simply show that the critic in either case did not or could not understand what he was talking about, but it would not affect the truth or falsity of the subjects in the slightest degree. The truth or falsity would have to be judged by each individual after thorough study.

To me it is a pity that Theosophists and those who accept spiritualistic explanations

are not more in accord, for while undoubtedly differing widely in their explanations they are alike in recognizing the reality of the manifestations, and should be side by side in the fight with the forces of scientific materialism and unbelief.

Boston, March 18th.

## People Who Have Made Trips from Earth to Heaven.

While willing to admit that agnosticism and doubt have taken a strong hold upon humanity many people lose sight of the fact that the effect of this absence of belief is, to a certain extent, offset by a class who believe far more than is generally thought necessary for the salvation of the soul. Spiritualists and believers in the principles of theism may explain many things to their own satisfaction, but there are now and then occurrences which must forever remain unsolved mysteries. A case in point is the recent remarkable experience of Mrs. Charles Collins. Soon after her husband's death she became seriously ill and apparently died. Twelve hours after her supposed death she showed signs of animation and in two hours more was reclining on a sofa conversing with friends.

She related all she had seen and heard in such a plain and concise way no one could doubt the reality of her vision or dream. She said her soul left her body during her comatose condition and went to heaven. She declared she saw the Lord, and the marvelous beauty and magnificence of his surroundings were too wonderful to be expressed in words. "All that I saw," said Mrs. Collins, "I can never describe in this life, but I know that I was dead and went to heaven, and my eyes beheld his glories. I can affirm that I had personal experiences after the change called death, but which is not death at all; instead of that it is another and perfect existence in joy and glory. Oh! why did you not let me alone? I do not care to stay here now, knowing what unspeakable glories are there." Mrs. Collins told her story calmly and earnestly, honestly lamenting her return to earth. She firmly believes it was neither a dream nor a vision, but that her soul was transported to heaven. She is not a believer in modern Spiritualism, and no motive for a deception could be discovered.

A parallel, but if anything more wonderful case is the trance of the Rev. William Tennent. Almost two centuries have gone since it occurred at New Brunswick, N. J. After a regular course of theology, and being in his 26th year, he was preparing for his ordination. His close application to study had affected his health so much his friends became anxious as to the result. At the same time his spirits were very low and he began to entertain doubts as to his final happiness. One morning as he was conversing with his brother in Latin he fainted and seemed to die. After the usual time his funeral was announced. His physician, who was much attached to him, had gone to a distant city for a short time, but returning just before the hour for the funeral refused to believe his friend was dead. Upon being told that one of the attendants had observed a slight tremor of the flesh, he investigated the fact, although there seemed to be no hope of reviving what seemed to be a cold and inanimate corpse. But he determined to make a trial. He first held his hand in warm water to make it as sensitive as possible and then felt under the arms and above the heart and affirmed that he noticed an unusual warmth, apparent to no one else. He had the body placed in a warm bed and ordered the postponement of the funeral. The brother objected to this, saying it was absurd, as the eyes were swollen, the lips discolored, and the whole body cold and stiff; however, the doctor prevailed, and all known restoratives were applied to produce symptoms of returning life.

The third day arrived and no one entertained any hope except the doctor, who remained day and night. The funeral was again announced, but still he objected, and at last confined his request to one hour, then to a half, and finally to a quarter of an hour, when the brother came in the room and insisted earnestly that the funeral should proceed.

At this critical and important moment to the supposed corpse he opened his eyes, gave a terrible groan, and sank again into apparent death. This, of course, put an end to all idea of burying him and every effort was put forth to bring about a speedy resuscitation.

In about an hour his eyes again opened and he emitted another groan, then all appearance of animation vanished. In another hour life returned with more power and complete restoration took place, to the great joy of his relatives and intimate friends and the astonishment of the many who had ridiculed the idea of "bringing the dead to life." When his strength partially returned he was importuned to tell what he saw during his state of suspended animation.

"While I was conversing with my brother about my doubts and fears as to my future welfare," he said, "I found myself in an instant in another state of existence and under the guidance of a superior being who commanded me to follow him. I was wafted along, I know not how, until I beheld at a distance an ineffable glory, and the impression which it made on my mind is impossible for me to communicate to any one on earth. I reflected on my happy change and then thought, 'blessed be God! I am safe at last beyond all my trials and fears. I saw a great host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; I heard things unutterable. I heard songs and ballads of praise and thanksgiving, with unspeakable rapture. I felt joy unalloyed, and my soul was filled with the glory of the infinite. I then asked my escort to permit me to join the happy throng, but he said: 'You must return to the earth again.' This seemed like a sword piercing my heart. In an instant I saw my brother standing before me disputing with the doctor. The three days during which I had appeared lifeless did not seem to me more than a few minutes. The idea of returning to earth gave me such a shock I fainted repeatedly. The ravishing songs and words of praise are not out of my ears for a moment when awake."

Mr. Tennent had to begin his studies again as soon as his strength permitted him to do so, for he had nearly lost all recollection of his past life. He knew his friends and was able to converse, but as to his books he had forgotten their contents. As his strength increased his memory also returned, but for three years his sense of divine things continued so great and everything else appeared so completely vain to him that anything which did not relate to heaven and its glories could not command his serious attention. He seemed as one raised from the dead, and was continually in a condition of mental ecstasy. But in time he recovered and again prepared himself for ordination. He lived many years after and was a faithful minister until the last. He died at Freehold, N. J., aged 72 years.—*Chicago Times*.

For the Religio-Philosophical Journal.

## THE DEVIL.

NUMBER 3.

In our last article on the "Devil" we endeavored to give what the outside world knows of the organization of the Standard Oil Co. The projector, or projectors of that organization have been so reticent as to its inside movements that it is difficult to insure perfect accuracy as to its methods. Enough is known, however, as to the principle being evolved by this organization to assist the thinking minds of the country to come to safe conclusions as to the working of this principle. The idea of the "Standard" combination no longer belongs to its projectors—it belongs to humanity. It is from this standpoint that we are discussing its claims. As an illustration it shows that enlightened selfishness when directed by the genius of one man, in association with other men, can be made to accomplish ends which the piety and benevolence of the race have failed to accomplish. In a word, the world of suffering must look to this principle for its material redemption. The sooner, therefore, we stop our persecution of these men, and recognize the divine work they are accomplishing, the better it will be for our advancing civilization.

Solicitor S. C. T. Dodd of the "Standard Oil Trust" in a lecture on "Combinations; their Uses and Abuses," has made, lawyer-like, a special plea for his clients. He covers a vast deal of ground, but loses sight of the end which these combinations will ultimately effect. He says that the field of "competition" is removed to the larger plane of corporate, instead of remaining on the lower, smaller plane of individual competition. If he does not see that this old, selfish, barbarous system is fast receding and giving place to association, he has failed to comprehend the trend of this Modern Movement, which finds its best illustration in the Standard Oil Company's organization. Every business man who has had any experience in practical life, knows that competition no longer meets the present conditions of business. It is only in appearance that the "Standard" has competition. If she permits competition at all, it is for ulterior ends. She has wise directors and to say that she had crushed out all competition would be arraying against her a prejudice which she seeks to avoid. Could our ignorance and brutality see the end no such conservatism would be necessary. If the "Standard" to-day could secure stability in public confidence, her wise and wealthy stockholders and managers would add another step in their onward march. This combination has for years paid higher wages for the same class of labor than any of its competitors, and this, not per force, but as a free offering to its employees. No one ever heard of a "strike" among these employees. Their positions are coveted from the outside. So long as a man is faithful and loyal, so long he can claim protection at the hands of this company. Permanency, and the highest wages have been gained as one step in the amelioration of the conditions of labor. This is an important step.

We understand that it is now being discussed how best to still further advance the interests of their employees. One of their proposed plans is to set apart a certain per cent. of their large profits as a trust fund for their laborers. The constant conspiracies and persecutions—legislative and legal—to which the movement is subjected, retard the execution of well matured plans for solving the relations of capital and labor. It is sufficient to say that the managers of the "Standard" are fully alive to all that is going on in this direction; and that, if let alone, they will evolve, by natural law, a true and practical adjustment of these questions, so far as they are concerned.

When the Standard Oil Company was fully developed as an idea, in practical form, it found it necessary for complete success, to own and control the pipe line systems in the oil fields. Here the principle of competition had done its work of disaster among the several lines which were in operation. These were united, under the "Standard" control, by an organization called the "United Pipe Lines." This combination unified crude oil transportation, thus reducing the entire business to one uniform rate of 20 cents per barrel, deliverable at any delivery point in the oil region. This rate was a reduction from 30 cents per barrel, to 20 cents per barrel of 42 gallons. As the business advanced it was found necessary to extend the system to the sea-board, New York, Philadelphia, and Baltimore, and also to Buffalo and Cleveland. The enormous amount of capital required for this scheme, \$30,000,000, necessitated the formation of what is called the "National Transit Company." We believe the tank cars used in the shipment of crude and refined oil are also owned by this company. Other organizations were formed covering other departments of the business. So rapidly did the interests augment, not reducible to legal corporate form, that it was found necessary to invent some new combination to meet the emergency. So the "Standard Oil Trust" was formed and the entire standard interest in the form of stock was placed in the hands of nine trustees, whose office it is to see that a fair and equitable distribution is made of the aggregate profits of the entire business. Thus this immense investment is practically held to-day. From this evolution has sprung the other "Trusts," small and great, which are now assuming this form in every department of trade and commerce. The movement having commenced, it can not be stopped. What shall we do? Why, simply let it alone; but give it responsible national recognition by act of Congress, so that the system may be legalized and fostered under wise, not repressive, legislation. If thus treated, self-interest and genius will not abuse the trust thus held by capital; for the people will then be the friends, and not the foes of the system. The laboring classes especially will soon realize that this system will bring to them its benefits, and thus will begin the solution of the world-problem—the reconciliation and the final association of labor and capital.

We now accomplish in a day what it once required centuries to accomplish. The "Standard" principle and its results have been worked out in fifteen years. As it moves it gains in momentum. Judging the future by the past, this generation may witness the triumph of one man's discovery. If unimpeded it will surely accomplish the end involved in the movement. If placed under the regulation and guarantee of national legislation, and then left alone, we will soon see startling and realized results. Repress it; persecute it; try to control it by illegitimate means and we will have the age of commercial feudalism. Society will resolve itself back into the guilds of the middle ages. Labor will again be re-enslaved, and the hand on the dial of the clock of time will be set back for ages. Order is always before liberty, and unless we can have both united society demands the conservation of the former. Let capital, however, abuse its trust, and it will find, to its dismay, that the God



Evolution is also the God of Revolution. The works in the latter when all other resources are exhausted. Parkersburg, W. Va.

## Woman's Department.

CONDUCTED BY SARA A. UNTERWOOD.

### AMERICA AS THE WOMAN'S PARADISE OF TO-DAY.

Nothing could more strongly mark the real degradation of women as a class, or the low estimation in which the sex has half unconsciously been held by man in the past, than the surprise expressed by visiting foreigners at the large liberty of speech and action vouchsafed to American women in their own country, and the degree of respect shown them by the average American man. They comment on it in exactly the same wondering way likely to be used by a native of a nation consisting only of slave-owners and slaves on discovering somewhere a genuine democracy where all men were really "free and equal," and who treated one another as such equals should.

Prof. Bryce in his admirable work entitled "The American Commonwealth," says: "A European cannot spend an evening in an American drawing-room without perceiving that the attitude of men and women is not that with which he is familiar at home. The average European man has usually a slight sense of condescension when he talks to a woman on serious subjects. Even if she is his superior in intellect, in character, in social rank, he thinks that as a man he is her superior, and consciously or unconsciously talks down to her. She is too much accustomed to this to resent it, unless it becomes tastelessly palpable. Such a notion does not cross an American's mind. He talks to a woman just as he would to a man, of course with more deference of manner, and with a proper regard to the topics likely to interest her, but giving her his intellectual best, addressing her as a person whose opinion is understood by both to be worth as much as his own. Similarly, an American lady does not expect to have conversation made to her. It is just as much her duty or pleasure to let it as the man's is, and more often than not she takes the burden from him, darting along with a gay vivacity which puts to shame his slower wits."

And Max O'Rell, that lively Frenchman, who pays particular compliments to Chicago women in his book "Jonathan and his Continent," just published, says pretty much the same thing as Prof. Bryce, when in remarking upon the liberty enjoyed by American girls, he acknowledges that such liberty is in accordance with the dictates of common sense, and that the respect which American men have for women, makes it quite safe for women to exercise that liberty; safer far than in Europe. "In their treatment of women," he says, "the American might give more than one lesson to the men of the old world, even to the Frenchman, who, in the matter of politeness, lives a good deal, I am afraid, on the reputation of his ancestors. The respect for women in America seemed to me perfectly disinterested, purely platonic. In France this respect always borders on gallantry."

It is a great pity that woman's position everywhere during all past time has been so much that of an inferior and subordinate to man, that the small share of liberty allowed American women should excite comments like these by travelling foreigners, of whom we quote Prof. Bryce and Max O'Rell only as samples, for American womanhood is now a staple subject of discussion and criticism among European writers of all grades.

G. W. Smalley in a recent newspaper letter declares that "The American girl seems to have become a standing topic of English discussion," instancing articles by Mrs. Lynn Linton in the *Fortnightly Review*, by Mr. Lomax in the *National Review*, and others in *London Daily News*, *London Sunday Observer*, *Manchester Guardian*, etc.

In a country like America which professes and aims to be a pure democracy, in which liberty of speech, of opinion, and action, is guaranteed its male citizens, even if that guarantee may fail sometimes of fulfillment; where "Independence" day is every year celebrated with much noise, and glorification of the word "Liberty," where the "Bird-of-Freedom," hysterically screeches and loyally flaps its wings on every possible occasion, and where in womanly guise, "Liberty Enlightening the World," holds its flaming torch aloft at the portals of its greatest metropolis (begging the question of its right to do so), and waves defiance across the water to the effete monarchies of Europe—how could it be possible in such a country to prevent one half of the nation—though the disfranchised half, from partaking somewhat of the fervor of public enthusiasm, and catching a little of the national spirit? Another factor in the more respectful treatment of women, by Americans than by Europeans, is the newness of this country; every where men have gone out alone at first, as pioneers into the desolate places which have been made "to blossom as the rose" within the last century, where the women have followed more slowly; and having been deprived of woman's society and help for a time, man appreciated her the more when she reappeared by his side, and the tender deference thus awakened has never wholly died out since. A Californian wife said to me, when speaking of her husband's manifest devotion, "You see, Will, I roughed it as a bachelor for years out here before many women came to this State. He had to go without a great many comforts and conveniences, and what house work was done he had to do himself. So when he got married he appreciated the comforts of a home, and knew by experience the hardships of a housekeeper, therefore he has always made my life as easy as possible to me. These old Californians all make splendid husbands."

I am, and all women ought to be, glad that Prof. Bryce in a work destined, as his "American Commonwealth" is, to become an historical authority, has noted in his own way the position of women in this country, as unique. But in the coming centuries when civilization shall have so far advanced that justice shall have no sex, when men shall have outlived sex-caste, and shall recognize only moral and intellectual distinctions, how strangely will read these further words of Prof. Bryce, in which, while contrasting the position of American women with that of the women of Europe, he makes admissions as to the general status of woman to-day, which will be read with astonishment by future generations. He says:

"It need hardly be said that the community at large gains by the softening and restraining influence which the reverence for womanhood diffuses. Nothing so quickly incenses the American people as any insult offered to a woman. Wife-beating, and indeed any kind of violence offered to women, is far less common among the rudest class than it is in England. Field work, or work done at the pit-mouth of mines, is seldom or never done by women in America; and the American traveller who in some parts of Europe

finds women performing severe manual labor is revolted by the sight in a way that Europeans find surprising."

If this was said of a race of slaves it would be sufficiently revolting to the spirit of humanity, but when it is said of the mothers and teachers of the race, what will be thought by future generations of the state of civilization in the year 1889.

Exalted as the position of women in America seems to foreigners, is far from being what it should, one of equality with man. So long as she is denied the right of self-representation, of a voice in the laws she is bound to obey and uphold, just so long will the amount of liberty she now enjoys seem more of a favor granted her by the male sex, than an "inalienable right" such as man claims as his own. But as "revolutions never move backward," we may hope much for the future, when our women shall have educated themselves in political matters to an equality with their English sisters, and in business qualities can stand in line with French women; at their present rate of intellectual advance women every where must become a power so strong that the ballot must be given them as a bribe or bond, if not from motives of pure justice.

Calliope Kechayia, the Greek maiden who was lately in this country, told a friend while here, that she had remarked one striking characteristic of American women in contrast with the women of Europe. She said the eyes of the latter had either an upward look of imploring, or a downward glance of fear; while the American women looked straight forward. So may they the sooner reach the goal of equal rights to which their free, forward gaze is directed. Then shall America become more truly than at present the Woman's Paradise.

### LEAVES FROM MY LIFE.

(Continued from Journal of Dec. 22, 1888.)

Not long after this, I formed the acquaintance of Mr. and Mrs. West. He was a great reader, clear thinker, and an avowed materialist. Up to this time I never doubted the continuity of life. A belief in immortality had grown with me, because I had been all ways under its influence. I had no philosophy to support it, so when I heard from him the materialistic arguments against it, I listened, first in wonder, only half-comprehending, but fascinated by their newness, and I determined to know more.

I borrowed books and papers of the materialistic stamp, and confined myself almost exclusively to that class of reading, and succeeded in a short time in making of myself, not quite a thorough materialist, but a thorough doubter.

After the recognition of the spirit picture, which will be found described in the JOURNAL of December 22nd, Mr. West commenced to think upon Spiritualism with less prejudice. Indeed, he seemed seized with a mania for investigating the phenomena; and for this purpose we held private circles at his house, only four persons present. Mr. and Mrs. West, his sister, Miss West, and myself. We had raps the first sitting, and at the second or third there was a clear and distinct sound over our heads in the room as if some one was sweeping his fingers across the strings of a violin or guitar. There was no musical instrument in the house, hence we set that manifestation down as a spiritual phenomenon.

We sat in the dining-room with our hands upon the table. There was quite a number of raps, each answering to a different name, and when a name was called, the particular sounding rap to which it belonged, always responded. Each had a distinct individuality which could not be mistaken for any one else. One peculiar rap, which had given no name as yet, kept rapping as though keeping time to music. Several names were called, but it denied them all. Presently it struck up a lively little rapping in waltz time, and Mr. W. said: "I'll bet that is little Anna." Immediately it rapped, "Yes."

"Well," said he, "Anna, if that be really you, just waltz around this table as I have seen you with a pan of milk on your head."

Round and round on top of the table went the raps, and we could all feel them as they passed our fingers, keeping perfect time. Mr. W. was much excited, and exclaimed, "Just hear her little feet patter." Presently Mrs. W. said: "You have done well on the table, but to satisfy me that none of us cause the sounds, please rap on the top of that door." Hardly had she spoken when three loud raps were given. Good! "Now can you rap in the sitting room?" Instantly there was a loud rap there. Several more experiments were tried when, glancing at a little dog lying asleep by the stove and about six feet from the table where we were sitting, she, laughingly said: "Well, I know what you can't do, you can't make that dog bark." No sooner said than up jumped the dog, yelping and barking as though he had been hurt. This shocked us all, it was so sudden. Mrs. W. said: "Now make him stop with a low pitiful whine." The little fellow jumped into Miss West's lap where he lay shivering and whining as if with fear.

A few times others attended our circles, one, a lady, my neighbor now, and whose name I will give if any one wishes to inquire of her concerning the manifestations. We continued our sittings only a short time. We had all we desired of physical demonstrations. Miss West was being rapidly developed in several other directions. She became a fine inspirational speaker, and improvised poetry fully equal to Lizzie Doten's, but much after the style of Byron. Hardly a day passed without her writing some fine poem. A few of them were published.

One day as we were all together Miss West asked me to see a "picture" for her. This was a gift I had, and which I supposed others possessed also. Closing my eyes and sitting passively, a mental picture formed of persons, landscape, etc. I frequently amused myself looking at these pictures, but chancing to give a description of one of them to a friend, he recognized the scene and its surrounding. After this I often amused others with what I saw, and some of the scenes were remarkable tests of an unknown force. So when Miss West asked me to see a picture, I put myself in a passive state, closed my eyes, and soon a large noble looking man made his appearance, dressed in a suit of plain black, which fitted to perfection. He had on a tall hat and from his vest dangled a heavy gold chain with a peculiar charm. His hair was dark and glossy; beard heavy and dark; eyes brown and large; and I thought him a very nice looking man. He stepped to the table, placed his hat upon it, and then turned to her and extending his hand, saying: "I am glad to see you, Nett." Of course I repeated to her all I saw and heard. At this point she sprang from her chair, and said: "I command you, sir, to leave this place. I recognize you. You shall not use the brain of my friend, and pollute it with your vile influence."

He looked pained, and answered kindly: "Nett, you never understood me. I was not so bad; and now that to the world and all its

associations I am dead, can you not forgive the past?"

"Never!" she answered. "I never forgave you in this life, and I will not in the next. I tell you to be gone. I will not talk with you."

A mocking smile passed over his features. Turning to the table he took his hat, and bowing to her said: "By G—, I'd like to see the next poetry you write."

Her answer was: "I would like to see you hinder me from writing poetry."

Then the presentation disappeared. Miss West was greatly excited, and told me that if ever I saw or felt this man's influence to drive him away. I and her brother tried to make her feel differently toward him; but hers was not a nature to forgive either a real or fancied injury. We joked her some about his inspiring her to write poetry, but she scouted the idea. From what I know now, but since then she can not write poetry. I have seen her sit by the hour and try, but two or three lines were all she could get. She was much grieved about it, but would never acknowledge she thought he had anything to do with it.

I grew tired of seeing thus for other people, for it brought me many times in contact with their private business, and then I must see if I could give them some advice; in fact the phenomenon got too serious for fun, and as every thing was done gratis, I found it more of a plague than profit, and quit the business. M. L. S.

### BOOK REVIEWS.

[All books noticed under this head, are for sale, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

A WOMAN OF HONOR. By H. C. Bunker. (Ticknor's Paper Series of Choice Reading). Boston: Ticknor & Company. pp. 336. Price, 50 cents.

This is a very interestingly told story—as any story told by Editor Bunker is sure to be; but it is a purely "Society" story from beginning to end, and its "moral" will be hard to find by common workaday people. "Society" rather suffers than gains by such stories as these which depict a Spartan morality and suffering rather than the bonafide tragedies of average human life. There is a sweet, fashionable and lovely girl, who is the "Woman of Honor" of the story; a stalwart, determined lover, who goes to a deal of extravagant expense, and circumlocutory intrigue to arrive at a common-sense solution of his difficulties. There is a silly, selfish, passionate, yet impatient and impatient woman of the world, for whose worthless character's sake the whole trouble of the book is about; there is a no-account husband of the silly woman, for whose sake several supposed-to-be sensible people seem ready to take any amount of bother, and to make sacrifices; there is, especially a strange sort of stoical fellow who depicted as outwardly indifferent, seems to busy himself with phenomenal altruism in everybody's affairs; and who makes some needless sacrifices in behalf of his group of friends, and at last finds himself, having straightened out their difficulties, defeated in all his own private hopes and aims. But he takes his defeat in the most gentlemanly manner, and the reader can not help wishing him the happiness of falling in love at some future time with a woman of stronger character and deeper nature than the well-meaning, pretty little girl who plays in this story the part of "A Woman of Honor." The scene of the story are laid in New York, Newport, and various summer resorts, and the book will make pleasant reading for tourists in the vacation season.

### April Magazines Received.

The Chautauquan. (Meadville, Penn.) The delightful gossip about Greece by J. P. Mahaffy, which has been a leading feature of the current volume of the Chautauquan, is brought to a close in the April number. Under the title of Women's Clubs in London, Susan Hayes Ward discusses some of the best known of those institutions, their objects, membership, expenses, and advantages.

The Ethical Record. (Philadelphia.) This quarterly begins its second year with the April issue somewhat enlarged in size and scope. Prof. Adler may during the year contribute a series of outlines of lessons for the moral instruction of the young.

The Political Science Quarterly. (New York.) The March number opens with a striking article by H. L. Osgood, upon Scientific Anarchism, reviewing the theories of Proudhon and showing the aims of American Anarchists. Prof. Gustav Cobn of Göttingen, taking the progressive income taxes of Switzerland as his text, indicates the merits and the dangers of this democratic scheme of taxation. Mr. Arnold Forster presents forcibly the Unionist view of the Irish question.

Tightness in the chest is a forerunner of disease. Samaritan Nertine is the antidote. \$1.50.

Deserving of Confidence.—There is no article which so richly deserves the entire confidence of the community as Dr. Wm. B. Chas. Raiser's. Those suffering from Asthma and Bronchial Diseases, Coughs, and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better. I began by thinking by thinking well of them, I have also commended them to friends, and they have proved extremely serviceable."

### CATARH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Sicilian Hair Renewer, the best preparation known to science.

The perfume of violets, the purity of the lily, the glow of the rose, and the flush of Hebe combine in Pezzoni's wondrous Powder.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship; and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.00, each, postpaid.

Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life, written over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid.

Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I is entirely out of print. Vol. II is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epee Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.50, postpaid.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.



For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

N. B. Be sure to get Hood's Sarsaparilla.

"For years at irregular intervals in all seasons, I suffered the intolerable burning and itching of blood poisoning by it. It would break out on my legs, in my throat and eyes. Last Spring I took Hood's Sarsaparilla, as a blood purifier, with no thought of it as a special remedy for my poisoning, but it has effected a permanent and thorough cure."

CALVIN T. SMITH, Westworth, N. H.

## HOOD'S SARSAPARILLA

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar 100 Doses One Dollar

### SAVED MY PAPA'S LIFE.

FORT COLLINS, LINCOLN Co., Col., Nov. 25, '88.

"Gentlemen: I send my best wishes to the Atholophoros Co., in regard to the medicine, for it saved my papa's life, and since then I have told many people of the good remedy."

MISS ESTHER BEESON.

The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do not eradicate the disease, for it permeates the whole tissues and muscles, as well; therefore, a medicine, which must do any permanent good must be of a character that would render it useless in many other diseases. The great specialist for Neuralgia and Rheumatism, is ATH-LO-PHO-ROS, and is sold by all druggists at \$1.00 per bottle.



FREE. In order to introduce our goods, we will until April 1st, 1889, give away one of our Grand Double-Barreled Shot Guns to every person who sends us a notice, absolutely free, to one of our localities, one of our Grand Double-Barreled Shot Guns, and the best Double-Barreled Shot Gun made. We are able to make this wonderful offer for the reason that our goods are of such merit, and are so cheap, that we can afford to give them away. We have a large stock of goods, and many people purchase a large and profitable trade. Always ready to supply free only one person in each locality. Those who write at once, will make sure of their reward, while those who delay will lose the chance. Best Gun, Grand Telescope. No space to explain further here. Those who write at once will receive our goods free. State your express-office address. Address, H. H. ALLETT & CO., Box 610, Portland, Maine.

SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN. Send to A. W. GUMPA & CO., Dayton, O., for prices. Over 400 second-hand and shop worn Bicycles, Guns and Firearms taken in exchange. Nickeling and repairing.

I sell more bottles of Dr. Seth Arnold's COUGH KILLER than of any other cough medicine kept in stock, although I keep fifteen varieties.

F. M. Robertson, Coyville, Ky.

Druggists, 25c., 50c., and \$1.00.

What Scott's Emulsion Has Done!

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

BABY CARRIAGES!

We make a specialty of manufacturing Baby Carriages in all direct to private parties. You can, therefore, do better with us than with a dealer. We send Carriages to all points within 700 miles of Chicago free of charge. Send for catalogue.

CHAS. RAISER, Mfr., 62-64 Clybourn Ave., Chicago, Ill.

The Century Book and Paper Co.

Is an incorporated stock company with \$250,000 capital stock, managed by experienced publishers, the principles adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc., at an average discount of more than fifty per cent. The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay postage and packing.

Besides being among the largest manufacturers in the West, the company are operating stores and offices in various parts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 to \$2,000, either on salary or commission, for their present headquarters at 255-257 Wabash Avenue, Chicago, being one of the finest book emporiums in the country.

Just published, 12 Articles on Poultry Raising by FANNY FIELD, the greatest of all American writers on Poultry for Market and Profit. Tells how she cleared \$400 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60-acre poultry farm on which she clears \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed the mother hen. Price 25c. Sent by mail. Address DAN'L ARBHOUSE, 45 Randolph St., Chicago, Ill.

FREE. Sample Dr. S. W. & CO. ANCHIAL WAFERS. Low Rates to Teachers and Teachers. Agents Wanted. STONE MEDICAL CO., Quincy, Illinois.

OPIMUM HABIT Painlessly cured in 10 to 26 Days. Satisfactory. Home Treatment. Trial Free. No Cure. No Pay. THE HUMANE REMEDY CO., La Fayette, Ind.

LAND Corn Belt

IN THE

IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA.

Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement. Is offered for sale on easy terms, at low prices and with clear titles, by

FREDERIKSEN & CO. 181 WASHINGTON ST., CHICAGO, ILL.

Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

A GOLD WATCH FREE!

To any reliable person who will devote a few hours to recording names for us. Teachers. To any reliable person who will devote a few hours to recording names for us. Teachers. To any reliable person who will devote a few hours to recording names for us. Teachers.

L. P. MILLER & CO., 163 LaSalle St., Chicago

Union College of Law.

The Law Department of Northwestern University.

JUDGE HENRY BOOTE, LL.D., Dean and Prof. of Law of Real Estate. HON. HARVEY B. HURD, (late rector of Illinois State Bar). Prof. Common Law, Pleading, Evidence and Statute Law. HON. WM. W. FARWELL, ex-Chancellor Judge of Cook Co., Prof. of Equity Jurisprudence, Pleading and Practice. JUDGE MARSHALL D. EVELL, LL.D., (author of Leading Cases on Disabilities Incident to Infancy, Coverture, Idioty, etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. S. S. DAVIS, M.D., LL.D., Lecturer on Medical Jurisprudence. Diploma, granted in two years' attendance, admit to the Bar of this State. Attendance a less time is credited to applicants for admission on examination before Supreme Court. PRIZES.—Hortons prize for best thesis or brief, \$50. Faculty prize for best thesis in the senior class, \$25. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. The fall term begins Sept. 19th, 1888. For Circular or information, address, HENRY BOOTE, Dean, Chicago, Ill.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO.

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Apat line.  
Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, April 6, 1889.

## Very Scientific Man—Dr. Hammond.

There are some very scientific men in the medical profession in this country—men who know all about nerves, muscles and bones, and the stomach, liver, etc., and can tell their names, size, shape, length and connections at one or both ends, as glibly as any machinist can give like particulars about a loom or an engine. As to what makes a nerve sensitive or motor, or what makes a muscle contract or expand, or what makes the eye flash with anger or melt in tenderness, or whether this invisible and intelligent potency is evolved from the body and ends with it, or shapes and uses that body and survives it, they are agnostics, or know nothings. Therefore are they utterly ignorant and blind as to any philosophy of life or purpose of existence, apart from the machine which they call the human body. Of this class Dr. W. A. Hammond is a shining example. He writes syndicate articles for the newspapers under a plan by which one article goes to many journals, and which inflicts learned nonsense, literary platitudes and sensationalism on a patient public.

In one of these articles which has been mentioned in our columns, he gravely gives the theory or reason why man does not live forever in his physical body on earth. As to his living anywhere else, with a better body, that is "a great perhaps," with the probabilities on the dead side to the very scientific eye.

The wise doctor says that if a man could keep just warm enough, and just cool enough; just dry enough and just moist enough; could eat just food enough of the right kind for each varied season, and just enough to feed the machine, more or less, as it must run slow or fast, and so keep the constant balance between supply and waste, the human machine would and must run on forever. But we fail in this, and, therefore, we die. Even Dr. Hammond may pass away! In case he failed to eat the exactly true quantity of fish to feed his great brain before he evolved this wonderful theory, his days of syndicate writing will be numbered; yet if fish food and brain work, and all the rest are nicely balanced he may live on for ages, and so may we all if our balance is as well kept. Let us pray that a part of our race may be unbalanced and give up the ghost, as otherwise this old earth would get so full that we would push each other off.

Any plan or purpose in the life of man beyond this connection with a body which eats, drinks, sleeps and works, and has usually died, but may not in the future, if supply and waste can be kept even, seems not to find place in this great, and greatly absurd theory.

That earth and sea, plant and fish, reptiles birds and beast, have ever prophesied man, and their elements and substance reached up into his human form, making him "In little all the sphere," that "The Soul of Things" is mirrored in his soul; that he is a spirit served by a bodily organization; that his body is planned to grow, to decay, to die, building meanwhile within its outer shell a spiritual body which leaves it at what we call death and becomes the body of the undying spirit in a life beyond, and that death is but a blessed event in our eternal life coming naturally in our ripe years—all this seems never to have entered the mind of Dr. Hammond and his like. They tear up and break outer husks and shells to learn about life and never look into germs or go back to what vitalizes and shapes germs. The world is a great machine ushing through lifeless space. Man's life them is a body fitly clad and fed with due

modicum of meat and bread. Food and raiment are good indeed, but "man liveth not by bread alone." The spirit giveth life. Common speech tells the true story. We say, "A man's body." That body is owned by the man. The soul owns and uses it to-day and lays it aside to-morrow.

Dr. Hammond will not live as he now lives, a hundred years hence. If he should what a specimen fossil he would be! When such very scientific men reach the other side, some eye salve will be used to open their dull vision. Curers of spiritual ophthalmia which now afflicts them will be needed. To cure chronic disease is a long task. The spiritualists claim "over there" will accomplish it, but it may be weary work.

## The Cincinnati Charlatan "Combine."

The Cincinnati evangelical preachers are happy; they have assisted a mountebank to kill off Spiritualism again. One J. M. Fletcher, who for business reasons writes his middle initial W., and who was patronized and taken into partnership by an indiscreet Spiritualist society in that city and endorsed by one L. Barney while editor of *The Better Way* as an excellent medium, has formed a "trust" with the clergy. Having been detected as an impostor and promptly denounced as such by Cincinnati Spiritualists, he was taken up by the orthodox preachers of that city as a worthy co-laborer in sustaining the ascendancy of their theology by showing how vendors of commercial Spiritualism can trick church members who go to such shops expecting to buy knowledge of a future life for a dollar.

One night not long ago the stage of the Odeon was occupied by Fletcher as the star, assisted by a stock company composed of such men as Rev. S. S. Cryer, of the Third Presbyterian Church; Dr. Francis of the Central Presbyterian Church; Rev. M. C. Lockwood of the First Baptist Church; Rev. J. Z. Tyler of the Central Christian Church; Rev. Howard Henderson of Trinity Methodist Church, and other pulpites. The farce was called an "Exposure of Spiritualism," and was given as an "entertainment" by the Evangelical Alliance, for charitable (?) purposes.

Fletcher showed up some of the stale tricks of the trade, such as are familiar to every Spiritualist and to all the world beside—this much and nothing more.

Now, church people are constantly complaining of the manner in which some Spiritualists and free thinking people speak of the "Christian Plan of Salvation" and of the inconsistencies of preachers and Christians; yet these same complainants aided and abetted by their preachers consider it perfectly legitimate, indeed, quite the proper caper, to misrepresent psychic phenomena, ridicule Spiritualism, and deal in downright and willful abuse of claims made as to a future life, and of Spiritualists generally. Human nature, even among Spiritualists, is prone to retaliate under such circumstances. It is a notorious fact that for years the libidinous, drunken little scapegrace known as Washington Irving Bishop, could always rely upon the cordial co-operation of leading clergymen in the various large cities to help on his show. That he was an immoral and untruthful man never troubled these "men of God" so long as they could use him in their warfare against psychical research, which they so much feared. But in all this the church is consistent after all; it has ever bitterly fought science, free thought, liberty of conscience and equal rights; it always will so long as it exists and is governed by its man-made dogma.

It is with great willingness and satisfaction the JOURNAL hastens to say that there are very many preachers who have no sort of sympathy with the spirit, and only contempt for the methods, of their brethren who pose as accessories in the Bishop-Fletcher dime-gathering scheme to retard psychical inquiry. Ask Bishop Newman of the Methodist Church, W. O. Pierce, D. D., of the same sect, R. Heber Newton, D. D., of the Episcopal, M. J. Savage, Professor Swing, Dr. Thomas, and hundreds of others, what they think of such ministerial vagaries! The replies will be as vigorous, candid and satisfactory as any reader of the JOURNAL could reasonably ask.

## The Devil Again.

His satanic majesty improves on acquaintance. It looks now that, by the time our correspondent gets through, he will be so transformed under the manipulation of the "Standard combination," that the churches even will come to the conclusion that he is managing things in a way that shames their pretensions, and after all that Lucifer (Refined Oil) is shedding more light than all their pulpits. Seriously, we are confounded with the immense power of this gigantic institution. So little has the world known of its operations, except through the squeal of some victim of its power, that every body—even if they knew—has lost sight of the good it has done with all its charged wickedness. Let us "give the devil his due," and see what can be made of this immense force in the modern commercial world. The subject is so new, as presented by our correspondent, that we are not yet prepared to say that his conclusions are safe. This "combination" has come to a point and has brought the world to a point where the "Trust" system must be considered and dealt with, not as is now being done in most of the States by repressive and antagonistic legislation, but by dealing with facts as they are. We agree with the suggestion of our correspondent that the interests involved are so great that Congress only can meet the emergency. If the Standard prin-

ciple is correct—"one in many"—then, on the broader field of commerce—to make the same principle operative and effective—there must be a central legalized organization to cover what the now irresponsible "Trusts" cover. The common law applicable to trusts covering our ordinary transactions, will not apply and should not apply in cases involving so much. The people will not stand it. They are now suffering from the high price they are paying for sugar by reason of the formation of the Sugar Trust. The "Trust System" as now practiced, is not in unison with the "Standard" idea. Give Gould or Huntington or Stanford, or any of our railroad magnates the power, under authority of Congress, to organize a corporation on the basis of the Standard idea—"one-in-many"—and the railroad system of the country would soon be transformed into an organization that would meet every demand of the railroads and the people. Such a corporation would reduce every road to its cash value, and every investor would know just what the stock of each road is worth. There would be no more watering of stock; no more gambling in shares; no more cutting of rates, thus endangering the values of investments. The central authority would see that the system was self-sustaining at every point. But we are running off into a discussion that the next article of our correspondent may dissipate. We acknowledge that we are too "fresh" at this early day to come to finished conclusions. We are going to study up the subject, however, for we realize that there is something here which must be handled understandingly or not at all.

## Modern Spiritualism.

On the first page of this week's JOURNAL there appears a remarkable production from the pen of Rev. R. Heber Newton, which will create wide-spread interest throughout the country. In referring to it, the New York Herald says:

As to the matter of Modern Spiritualism, we print elsewhere an article from the pen of Rev. Heber Newton, which can scarcely fail to attract wide spread attention. Mr. Newton treats the subject from the standpoint of an unprejudiced observer and scholar. He seems willing to extend a generous hospitality to new facts, however startling they may be, provided they knock at his door bearing the proper credentials. The main statements of Spiritualism are that communication between this world and the next is possible; that the dead are not dead; that the grave is not the end but the beginning of life, and that

Millions of Spiritual creatures walk the earth unseen, both when we wake and when we sleep. There may be an admixture of fraud in the proclamation of these truths, as there may be a seam of lead in a block of gold. We are too prudent to throw the pound of gold away because of the ounce of lead that debases it, however, and we should be equally unready to sneer at a great truth because it is associated with a group of errors.

The advent of Christ was preceded and accompanied by incidents astounding enough to be discredited by modern science, which inexorably substitutes demonstration for faith, and is too apt to reject when it cannot test with acids. These incidents are, however, so closely woven into the history of that time that to deny their credibility involves an impeachment of the history itself. Both must be accepted as component parts of one grand whole or both thrown aside as worthless.

From that epoch as a starting point, if you journey backward until you lose sight of your surroundings in the deepening shadows of historic dawn, you find so much of the supernatural that it seems to be almost natural. The annals of every nation are alike in this respect. There are tripods, clairvoyance, prophecies, omens, visions, dreams on hillside and plain, and philosophers, warriors, poets, artists, the great and the gifted as well as the poor and lowly, bow their heads in universal surrender to their potency.

If from that epoch you journey toward our new civilization the same peculiarity prevails. The history of the Catholic Church of early days is simply the romance of the preternatural. There is hardly a saint in its calendar whose life was not illuminated by stranger occurrences than any related by the seers of our time. They were so constantly in communication with unseen beings that it might almost be called intimacy. The cathedrals of Europe are strewn with legends which tax the credulity of the skeptical and increase the faith of the believer.

Here is a curious puzzle, therefore, and it is worth guessing. We are not ourselves a judge of these matters, but we closely observe the trend and influence of events. We take note of whatever changes occur in public opinion and of the causes and results of such changes. We say this, then, that if you should blot out of our modern life all belief in the supernatural you would do the race an irreparable injury. It would be a cruel blow to that heroism which endures with resignation, to that patience under prolonged suffering which transfigures human lives, and to that quiet acceptance of bereavement which looks up from the daisies on the mound to the illimitable blue. Annihilate our hope for the future, destroy the vague faith that tearfully listens to the rustling of wings, and homes become a mockery, to-morrow takes the ghastly shape of a nightmare, and our narrow span of life like a goblet of wine which scarcely presses the lips before the hand of fate dashes it to the ground.

Still further. Faith in the supernatural creates character. The grandest conceivable qualities are its natural product. Under its tuition men and women endure martyrdom with a smile and all the latent magnificence of human nature is developed. Well, admit if you please that the supernatural is a delusion and a snare, a scientific sham, with no basis of fact on which to rest. Then it follows that the most prodigious falsehood can make men nobler, purer, truer and more patriotic than—and for this reason is infinitely preferable to—the truth. Indeed, the truth is the most undesirable thing in the universe, because it is the most depressing; it slams the door in the face of hope, chills the heart of faith and leaves one with the gayeties of the world and—outer darkness. On the other hand, this beneficent falsehood is the source of inspiration, the dew on the grass, the bow in the sky, the impelling force of civilization and the supreme consolation of severed ties.

We are not pleading the cause of credulity, but of honest criticism. To swallow everything means indigestion; to choose nutritious food means health and happiness. In true research prejudices count for nothing—they have no place. Spiritualism is not false until we have examined and condemned it; neither is it true until we have weighed its evidence and given judgment thereon.

## Clairvoyant Physician Liable same as Regular Physician.

The opinion of the Supreme Court of Wisconsin, by Lyon J., holding that a clairvoyant physician is liable for failure to exercise the ordinary skill and knowledge of a physician in good standing, practicing in the vicinity, and not merely to the ordinary skill and knowledge of clairvoyants. If he holds himself out as a medical expert and accepts employment as a healer of diseases, but relies for diagnosis and remedies upon some occult influence exerted upon him, or some mental intuition received by him when in an abnormal condition, he takes the risk of the quality of accuracy of such influence or intuition.

There are so many persons now who assume to act as physicians and take the lives of people in their hands that this decision holding them to a strict liability may perhaps be timely.—Chicago Legal News.

The JOURNAL endorses the opinion of Justice Lyon. Every individual claiming to heal the sick should feel both the legal and moral responsibility which the claim involves. The JOURNAL discommences class legislation and has ever opposed the efforts of the medical combine to restrict the practice of medicine to particular schools, but it would not in the slightest degree exempt so-called irregular practitioners from the responsibilities of the medical profession.

## General Items.

Mr. A. E. Tisdale is still speaking acceptably in St. Augustine, Fla.

Mrs. L. A. Dean, residing at No. 16 38th st. near Cottage Grove avenue, is said to be an excellent trance and test medium. She is now giving public sittings, and will, no doubt, be instrumental in doing great good.

The Palette Club have invited their friends to the sixth annual reception and exhibition on the evenings of April 2nd and 3rd. The exhibition will be open to the public free the following two weeks, daily.

An entertainment and ball will be given by the Young People's Progressive Association Thursday evening of this week, in Martine's South Side Hall, Indiana Ave. and 22nd St. All are cordially invited to attend. Admission 50 cents.

Mr. J. J. Morse commences an engagement on Sunday next for the month of April, with the First Society of Spiritualists, of New York City. The meetings are held in Adelphi Hall, cor. 52d Street and Seventh Avenue, mornings at 11; evenings at 7:45. This will be Mr. Morse's last engagement in the above city.

Lyman C. Howe has one vacancy yet in the camp meeting season, from Aug. 2nd to the 5th. He is engaged at Cassadaga July 31st to Aug. 1st; Lake Pleasant, Aug. 6th to 18th; Vicksburg, Mich., Aug. 22nd to 26th, and at North Collins, N. Y., Aug. 29th, 30th and 31st in Buffalo the Sundays of October. He is free to engage September and other fall and winter months. Address him at Fredonia, N. Y., box 379.

According to the *Democrat*, Topeka, Kan., Lena Loeb, the "Rocky Mountain girl," with the mysterious power, has astonished the public there at Crawford's opera house. Her strength, it is claimed, is a great surprise, equal to the combined power of several strong men. She also performs many wonderful mind reading tests, and those who are doubtful of her gifts are given every opportunity to satisfy themselves.

The *Journal* of Minneapolis, Minn., of March 21st, says: "Washington Irving Bishop, the mind reader, has addressed an open letter to Gov. Meriam, offering, if the execution is stayed, to take Pete Barrett and with him reenact the whole crime, by reading his memory of the affair. It is not likely the Governor will do any thing of the sort, but Bishop's proposal arouses much interest."

A. A. Wenham writes as follows from Cleveland, Ohio, under date of March 27th, with reference to the debate there between Mr. Underwood and Dr. Bates: "Allow me to say that Mr. B. F. Underwood in his three debates with Dr. Bates here at Case Hall completely 'pulverized' the reverend gentleman in the eyes not only of the thinking public but of his own congregation, as I have been an attendant of his church since his call here. I sympathize with him in his 'Waterloo'; still 'truth must prevail.'"

Number one, Vol. III., March 30th, 1889, of *Wildwood Messenger*, published by J. Milton Young, Lake Pleasant, Mass., is out and presents an attractive appearance. The next number will be issued July 27 and continuing each Saturday to Aug. 24. The file will be valuable as a record of the season of 1889 at Lake Pleasant, and a pleasing souvenir for after years. The price will be 35 cents for the season, postpaid.

The people in the neighborhood of Lowville, a village near Portage, Wis., are greatly excited at strange antics of a ghost who is said to inhabit a deserted house in the village. During a recent rain storm a party of men stopped at the forsaken house for shelter, and had no sooner got inside the rotten old building when they were paralyzed with fright at hearing first cries, then a noise as of a scuffle taking place, and, finally, soul-piercing shrieks of murder. The men left the place as soon as their scattered wits allowed them, and ran to their homes in spite of the raging storm. The ghost is said to repeat his murderous cries whenever any one attempts to enter the building.

## Evolution from Being, Per Se.

(Continued from Eighth Page.)

The question now presents itself whether the human form is the ultimate and highest finited form to which being *per se* can attain. If it is, then of necessity man is immortal, because the human form would then constitute the highest objective expression of being *per se*; and as every form serves the purpose of elevating matter to higher conditions and fitting it to enter into higher forms, the human form must necessarily produce a similar effect upon matter, and if there be no higher form than the human into which it can enter, then it must find its use in perfecting that form, carrying forward the process, until it shall be capable of giving a full and perfect expression to each and every potential principle of primal being. On the other hand, if the human form is not the ultimate and highest form, then man cannot by any possibility be immortal, for that man should be immortal and not be the ultimate of form, would require that the primal substance should cease to unfold and develop at a point short of its highest condition of existence; for it is clearly demonstrated that by the union in differentiated forms of the two forms of being, spirit and matter, that constitute the primal, self-existent substance, being attains to a higher state of activity, and the exercise of a greater number of its potential qualities.

To make this statement clearly understood we need only to refer to some of the varied forms in which being *per se* expresses itself. Contrast the different degrees of its manifestation in the mineral and the vegetable forms. In the mineral form it gives no expression to the principle of life. The form assumed by matter responsive to the action of spirit on the mineral plane, does not admit of the activity of the life principle. On the vegetable plane the form assumed by matter responsive to the action of spirit, is caused by the activity of the principles of life and organization. Ascending another step the principles of consciousness, mind, with sensation, and others become operative and evolve the animal form.

Observe how feeble is the manifestation of these principles in the lower forms of the animal kingdom, and then notice the gradual increase of their manifestation as the animal organism becomes more complex; and also observe that just in proportion to the activity of these principles in any differentiated form is its ability to give expression to still higher manifestations of being, increasing step by step from the simplest to the most complex animal forms, culminating in the human form, the highest and most complex of all, and in this form the principle of self-consciousness becomes active, and through the adequate unfolding and development of which every principle, quality and attribute of being *per se* may be consciously perceived and voluntarily exercised.

Then there is no necessity for a higher finited form than the human. Spirit being as we have demonstrated, impermanent and indestructible, must ever remain the unchanged and unchangeable element of primal being. Being the active principle and element, it embodies itself in matter, evolving forms in and through which it can attain to the manifestation of its potentialities, and when it shall have evolved a form in and through which it can attain to an active exercise of all its potentialities, its necessities will have been provided for, and thenceforward its energies can and will be expended in the perfecting of that form.

We know absolutely that the human form gives expression and activity to the principle of self-consciousness, and the ability to consciously perceive and become cognizant of things outside ourselves. Then does it not logically follow that the adequate unfolding and development of this principle would make it consciously cognizant of all things? We think it does so follow.

We cannot but observe that in attaining to expression in differentiated forms, the primal substance ever acts unconsciously and involuntarily, and this applies to all forms, from that of the nebula, through its gradual development to a sun, a planet, and up to man, and it is also forced upon our conviction that in the improvement of forms, being *per se* acts consciously and voluntarily through its differentiated parts, and this improvement begins with the first dawn of consciousness and volition.

The bird requires a nest in which to rear its young. Primal Being as it exists finited in the bird, consciously and voluntarily builds its nest, and to that extent improves the condition of its existence in the form of a developing world. The beaver requires a pond and home for its purposes of life, and primal being as it exists finited in the beaver, constructs the dam, and builds its house, and thus again effects an improvement by the exercise of its consciousness and volition. Finally, primal being, attains to the ultimate of evolved forms in the human, fully differentiated as male and female, as a finited cosmic expression of itself, and through the exercise of its self-consciousness it voluntarily and deliberately proceeds to improve its condition not only by constructions, but also by consciously directing and modifying its unconscious and involuntary action in the evolution of forms, thus improving upon its unconscious action.

Do you ask for the proof of this assertion? Well, go with us into the garden among the flowers, and into the orchards among the fruits, into the fields among the grain; look at that flock of sheep with their long and fine fleeces; look at those thoroughbred cattle and horses, and in all these you shall find abundant evidence that primal being as it exists differentiated and finited on the human plane, has exercised its consciousness, volition and reason to improve the quality of that to which it attains through unconscious and involuntary action. Man, then, is a personalized, individualized and fully differentiated finite expression of primal infinite being, possessing potentially and in a finite degree all of its properties and potentialities combined in the ultimate of form, in and through which primal being can act consciously and voluntarily, thus unfolding and developing its self-consciousness, and give expression to its inherent potentialities.

We have seen that the two forms of the primal substance, spirit and matter, uniting on the primal plane, evolve an *ego* of force, which gives to being *per se* an objective existence as nature, and that on this natural plane it acts unconsciously and involuntarily in the evolution of forms, and continues this process until it evolves the human form as its ultimate, in which it attains to self-consciousness, and evolves a higher plane of existence for itself, that is, the human, and that on this plane it acts consciously and voluntarily for the attainment of its ends.

Primal Being having begun its process of evolution and unfolding as a unit of self-existence, and progressed through its state of nature by unconscious and involuntary action to the completeness of differentiation, until it exists in the human form as so many







For the Religio Philosophical Journal  
**THE LESSON OF LIFE.**

ELNORA STONE.

Washington, D. C.

East Orange, N. J.



## The Lucky Doctor.

W. H. Dibble, who luckily drew \$10,000 in the Louisiana State Lottery at the last drawing is quite an interesting character. He is well known to the Middle-town public, having been engaged in dentistry here for many years. The doctor says that he and his wife are mediums, "not the ordinary low style of Spiritualists who never exert their own judgment. We always use our judgment and have received frequent communications."

To a Herald reporter this morning the genial doctor gave an account of the way in which he happened to buy the lucky ticket. "In December I saw when in a 'spiritual frame,' certain numbers, and when the drawing of the Louisiana came, I found that I had secured the numbers which drew the second and third capital prizes. I determined if I saw any number again to buy the tickets if I could find them. Later I went to Hartford and found four tickets, and to New York where I secured several and among them the ticket drawing the \$10,000. I have received the money and have placed it in the savings bank."

How much money do you suppose you have spent in lottery tickets, doctor? inquired the quill driver.

"I can't say. Probably \$150 would cover the whole amount I have spent. When I was young I used to invest occasionally, but for the last ten years, until quite recently, I haven't bought any tickets."

Have you any pointers for me on the next drawing?

"Well, I've seen some numbers, but not distinctly enough to be sure of them."—*Middle-town (Conn.) Herald.*

## Note from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal:

The JOURNAL of March 23 is rich and rare; but there is so much food and edification in each number, it is hard to select and call one best. I am glad to see Buchanan juggling his artillery at the wild chimeras of his "so many" in the columns of confusion. Nevertheless, I think all the metaphysical speculations have a use, and often strike out the lines of thought that lead to great truths and scientific discovery. But these airy balloons that fill the spiritual sky need a good deal of sand for ballast, and metaphysical aeronauts left to their own wild fancy would never touch the solid foundations of fact and scientific induction. Science needs more idealism, and idealism needs more science; so sentiment and sand are mutually helpful, and science and speculation complement each other. Such minds as Hudson Tuttle, Giles B. Stebbins and Dr. Buchanan combine both methods and lead the world to light.

Fredonia, N. Y.

## Whose Voice Warned Her.

Sunday night, while the snow and wind-storm was at its height, a Blindman street lady was awakened by a buzzing sound in her ears, and was startled by a far off voice repeating in melodious tones: "Wake up! Get up!" The lady obeyed the strange summons, and was very frightened, not discovering that the house was on fire. The soot in the old-fashioned fireplace in the kitchen, which was over a foot deep, was burning, and the flames were shooting out through the fireboard. The lady soon aroused the household and the fire was extinguished before any serious damage was done. That the warning was given, and the lady was saved, will doubt, and but for the warning it is probable that the house and some of the occupants would have been burned.—*New London Telegraph.*

## Death Fulfilled Her Dream.

Mrs. John Mandry, of Detroit, Mich., is certain that she received a warning in her sleep that her sister's husband, Joseph B. Robertson, living on Fifteenth street, was to die at midnight, although she did not know that he was ill. In the morning news was brought that he had died at midnight. A peculiar incident of the dream was that Mrs. Mandry thought her sister wore a blue wrapper when Mrs. Mandry had never seen before. When the sisters met Mrs. Robertson wore precisely such a garment as Mrs. Mandry had seen in her dream.—*Ez.*

## Senator Evans' Log Cabin.

Senator Evans has erected an old fashioned Log Cabin on an elevated point of land which he lately purchased on the Potomac, just below Washington.

It is much more elegant in its finish and appointments than were the homes of our ancestors in the Log Cabin days of long ago, but probably not more conducive to the health of its occupants.

Outside, it presents the appearance of the typical old fashioned houses of the pioneers, being built of logs hewn in the adjacent forest and raised and chinked in the olden style. The interior will be finished in native woods, from the place, but unlike the primitive original, it will be finished in oil.

This is luxury to which the Senator in the rude cabins of early days dared not aspire, it being pure luxury, and not adding to the comfort of the domicile.

Senator Evans began the Log Cabin last summer with the determination that, if Gen. Harrison were elected, he would reverse the popular campaign axiom of half a century ago, "From the Log Cabin to the White House," to a social axiom of the new administration, "From the White House to the Log Cabin."

Harrison was successful; Senator Evans' new, old-fashioned, Log Cabin will doubtless also prove a great success. "Mrs. Mandry's" Log Cabin, from the tools and care of his great station, our Log Cabin president will no doubt enjoy beneath its hospitable roof as the guest of the genial, senior Senator from New York.

Great as the success may be that attends the introduction of this old-time log cabin life, it cannot be greater than the success which has attended the introduction of Warner's Log Cabin Sarsaparilla; one of the old-time, effective remedies, the use of which, in primitive times, gave our grandfathers health and rugged old age. Another evidence of the tendency of the Log Cabin life, at present so marked, toward things primitive and antiquated. The new fashion is for things old-fashioned, and a return to the old-fashioned roots and herbs remedies of log cabin days is noted with pleasure, as their common use does not permanently injure the system, as the use of the mineral drugs of modern medical practice does.

"Mrs. Winslow's" Soothing Syrup for Children Teething softens the gums, reduces inflammation, allays pain, cures whooping cough, 25c. a bottle.

## Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

## A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Daffey an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are two good ones. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deluze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments ever offered is Giles B. Stebbins' American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. The most appropriate work in connection with the above is Mr. Stebbins' Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover, 25 cents.

## Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Trouble, is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and by difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in return of my old complaint."—Ernest A. Hepler, Inspector of Public Roads, Parish Terre Bonne, La.

"I consider Ayer's Cherry Pectoral a most important remedy."

## For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults."—Mrs. E. G. Edgerly, Council Bluffs, Iowa.

Twenty years ago I was troubled with a disease of the lungs. Doctos afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in the chest, and a general prostration as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was most rapid. I began to rally from the first dose of this medicine, and, after using only three bottles, am as well and sound as ever."—Rodney Johnson, Springfield, Ill.

## Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.

## KEYSTONE MORTGAGE CO.

ABERDEEN, DAKOTA.

Eastern Office—Keystone Bank Building, 1328 Chestnut St., Philadelphia. Rev. Orr Lawson, V. P. & Mgr.

CAPITAL—\$250,000.

7 per cent. Semi-Annual Farm

Mortgages Guaranteed.

These mortgages are secured by the finest farms in the James River Valley, Dakota. We also allow six per cent. per annum on all money lent with us for six months or longer, and issue certificates of deposit for same. Aberdeen, our Western headquarters, is now the leading city in Dakota, and we have direct lines to Chicago, St. Paul, and Minneapolis. We have more to build inside of eighteen months. We offer choice investments in Aberdeen city property and Dakota farm lands. Address us for full information.

F. H. HAGBERT, PRES'T. J. A. PAULHAMUS, SECT'Y.

THE PSYCHOGRAPH.

OR

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, and is more reliable in its communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gifts, have been enabled to give and receive communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications from the Psychograph from many other friends even from the old settlers whose grave stones are moss grown in the old yard. They have been very satisfactory and proved to me that the Psychograph is a reliable medium of communications. I have given my heart the greatest comfort the severe loss I have had of son, daughter and their mother."

Dr. Eugene C. Wells, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advertiser, says:

"The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little is required to enter into the communications. We do not have to try to remember it to all who care to test the question as to whether 'spirits' can return and communicate."

Giles B. Stebbins writes:

"I have used this new and curious instrument for setting spirit messages under ground. I obtained one having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose control on a first trial, the dial swung to 110, and the second time was done still more readily."

PRICE, \$1.00.

Postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Great Reduction in Price!

SPECIAL IMPORTATION.

Spirit Workers Home Circle

HANDSOME DEMY 8VO.

Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years.

By MORELL THEOBALD, F. C. A., of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in price at which the English-bound edition can be supplied in America.

The book is a large 12mo. of 310 pages handsomely printed on fine heavy paper from new type with fancy initial letters and chapter ornaments. The original price was \$2.40 postpaid. It is now reduced to \$1.50, postpaid. A rare opportunity to get a valuable collection of Autobiographic Narrative of Psychic Phenomena.

For sale, wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO. JOHN C. BUNDY, Proprietor.

THE HISTORY OF THE CONFLICT

BETWEEN

RELIGION AND SCIENCE

By JOHN W. DRAPE, M. D.

1 Vol., 12mo. Cloth. Price, \$1.75.

The conflict of which he treats has been a mighty tragedy of humanity that has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way religious authority has employed the secular power to obstruct the progress of knowledge and crush out the spirit of investigation.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE.

In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

I have selected a few CHOICE LOTS by my own agents, at

## TALLAPOOSA, GA.,

which I will sell at one-half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for location or

## INVESTMENT.

TALLAPOOSA is growing very fast. Its natural advantages and diversified industries have brought it into prominence. The lots and the prices at which I offer them are as follows:

Lot 5, Blk. 9, and lot 153, \$150.00, 1/2 reg. compy rate	Lot 154, Blk. 10, and lot 155, \$150.00, 1/2 reg. compy rate
Lot 156, Blk. 11, and lot 157, \$150.00, 1/2 reg. compy rate	Lot 158, Blk. 12, and lot 159, \$150.00, 1/2 reg. compy rate
Lot 160, Blk. 13, and lot 161, \$150.00, 1/2 reg. compy rate	Lot 162, Blk. 14, and lot 163, \$150.00, 1/2 reg. compy rate
Lot 164, Blk. 15, and lot 165, \$150.00, 1/2 reg. compy rate	Lot 166, Blk. 16, and lot 167, \$150.00, 1/2 reg. compy rate
Lot 168, Blk. 17, and lot 169, \$150.00, 1/2 reg. compy rate	Lot 170, Blk. 18, and lot 171, \$150.00, 1/2 reg. compy rate
Lot 172, Blk. 19, and lot 173, \$150.00, 1/2 reg. compy rate	Lot 174, Blk. 20, and lot 175, \$150.00, 1/2 reg. compy rate
Lot 176, Blk. 21, and lot 177, \$150.00, 1/2 reg. compy rate	Lot 178, Blk. 22, and lot 179, \$150.00, 1/2 reg. compy rate
Lot 180, Blk. 23, and lot 181, \$150.00, 1/2 reg. compy rate	Lot 182, Blk. 24, and lot 183, \$150.00, 1/2 reg. compy rate
Lot 184, Blk. 25, and lot 185, \$150.00, 1/2 reg. compy rate	Lot 186, Blk. 26, and lot 187, \$150.00, 1/2 reg. compy rate
Lot 188, Blk. 27, and lot 189, \$150.00, 1/2 reg. compy rate	Lot 190, Blk. 28, and lot 191, \$150.00, 1/2 reg. compy rate
Lot 192, Blk. 29, and lot 193, \$150.00, 1/2 reg. compy rate	Lot 194, Blk. 30, and lot 195, \$150.00, 1/2 reg. compy rate
Lot 196, Blk. 31, and lot 197, \$150.00, 1/2 reg. compy rate	Lot 198, Blk. 32, and lot 199, \$150.00, 1/2 reg. compy rate
Lot 200, Blk. 33, and lot 201, \$150.00, 1/2 reg. compy rate	Lot 202, Blk. 34, and lot 203, \$150.00, 1/2 reg. compy rate
Lot 204, Blk. 35, and lot 205, \$150.00, 1/2 reg. compy rate	Lot 206, Blk. 36, and lot 207, \$150.00, 1/2 reg. compy rate
Lot 208, Blk. 37, and lot 209, \$150.00, 1/2 reg. compy rate	Lot 210, Blk. 38, and lot 211, \$150.00, 1/2 reg. compy rate
Lot 212, Blk. 39, and lot 213, \$150.00, 1/2 reg. compy rate	Lot 214, Blk. 40, and lot 215, \$150.00, 1/2 reg. compy rate
Lot 216, Blk. 41, and lot 217, \$150.00, 1/2 reg. compy rate	Lot 218, Blk. 42, and lot 219, \$150.00, 1/2 reg. compy rate
Lot 220, Blk. 43, and lot 221, \$150.00, 1/2 reg. compy rate	Lot 222, Blk. 44, and lot 223, \$150.00, 1/2 reg. compy rate
Lot 224, Blk. 45, and lot 225, \$150.00, 1/2 reg. compy rate	Lot 226, Blk. 46, and lot 227, \$150.00, 1/2 reg. compy rate
Lot 228, Blk. 47, and lot 229, \$150.00, 1/2 reg. compy rate	Lot 230, Blk. 48, and lot 231, \$150.00, 1/2 reg. compy rate
Lot 232, Blk. 49, and lot 233, \$150.00, 1/2 reg. compy rate	Lot 234, Blk. 50, and lot 235, \$150.00, 1/2 reg. compy rate
Lot 236, Blk. 51, and lot 237, \$150.00, 1/2 reg. compy rate	Lot 238, Blk. 52, and lot 239, \$150.00, 1/2 reg. compy rate
Lot 240, Blk. 53, and lot 241, \$150.00, 1/2 reg. compy rate	Lot 242, Blk. 54, and lot 243, \$150.00, 1/2 reg. compy rate
Lot 244, Blk. 55, and lot 245, \$150.00, 1/2 reg. compy rate	Lot 246, Blk. 56, and lot 247, \$150.00, 1/2 reg. compy rate
Lot 248, Blk. 57, and lot 249, \$150.00, 1/2 reg. compy rate	Lot 250, Blk. 58, and lot 251, \$150.00, 1/2 reg. compy rate
Lot 252, Blk. 59, and lot 253, \$150.00, 1/2 reg. compy rate	Lot 254, Blk. 60, and lot 255, \$150.00, 1/2 reg. compy rate
Lot 256, Blk. 61, and lot 257, \$150.00, 1/2 reg. compy rate	Lot 258, Blk. 62, and lot 259, \$150.00, 1/2 reg. compy rate
Lot 260, Blk. 63, and lot 261, \$150.00, 1/2 reg. compy rate	Lot 262, Blk. 64, and lot 263, \$150.00, 1/2 reg. compy rate
Lot 264, Blk. 65, and lot 265, \$150.00, 1/2 reg. compy rate	Lot 266, Blk. 66, and lot 267, \$150.00, 1/2 reg. compy rate
Lot 268, Blk. 67, and lot 269, \$150.00, 1/2 reg. compy rate	Lot 270, Blk. 68, and lot 271, \$150.00, 1/2 reg. compy rate
Lot 272, Blk. 69, and lot 273, \$150.00, 1/2 reg. compy rate	Lot 274, Blk. 70, and lot 275, \$150.00, 1/2 reg. compy rate
Lot 276, Blk. 71, and lot 277, \$150.00, 1/2 reg. compy rate	Lot 278, Blk. 72, and lot 279, \$150.00, 1/2 reg. compy rate
Lot 280, Blk. 73, and lot 281, \$150.00, 1/2 reg. compy rate	Lot 282, Blk. 74, and lot 283, \$150.00, 1/2 reg. compy rate
Lot 284, Blk. 75, and lot 285, \$150.00, 1/2 reg. compy rate	Lot 286, Blk. 76, and lot 287, \$150.00, 1/2 reg. compy rate
Lot 288, Blk. 77, and lot 289, \$150.00, 1/2 reg. compy rate	Lot 290, Blk. 78, and lot 291, \$150.00, 1/2 reg. compy rate
Lot 292, Blk. 79, and lot 293, \$150.00, 1/2 reg. compy rate	Lot 294, Blk. 80, and lot 295, \$150.00, 1/2 reg. compy rate
Lot 296, Blk. 81, and lot 297, \$150.00, 1/2 reg. compy rate	Lot 298, Blk. 82, and lot 299, \$150.00, 1/2 reg. compy rate
Lot 300, Blk. 83, and lot 301, \$150.00, 1/2 reg. compy rate	Lot 302, Blk. 84, and lot 303, \$150.00, 1/2 reg. compy rate
Lot 304, Blk. 85, and lot 305, \$150.00, 1/2 reg. compy rate	Lot 306, Blk. 86, and lot 307, \$150.00, 1/2 reg. compy rate
Lot 308, Blk. 87, and lot 309, \$150.00, 1/2 reg. compy rate	Lot 310, Blk. 88, and lot 311, \$150.00, 1/2 reg. compy rate
Lot 312, Blk. 89, and lot 313, \$150.00, 1/2 reg. compy rate	Lot 314, Blk. 90, and lot 315, \$150.00, 1/2 reg. compy rate
Lot 316, Blk. 91, and lot 317, \$150.00, 1/2 reg. compy rate	Lot 318, Blk. 92, and lot 319, \$150.00, 1/2 reg. compy rate
Lot 320, Blk. 93, and lot 321, \$150.00, 1/2 reg. compy rate	Lot 322, Blk. 94, and lot 323, \$150.00, 1/2 reg. compy rate
Lot 324, Blk. 95, and lot 325, \$150.00, 1/2 reg. compy rate	Lot 326, Blk. 96, and lot 327, \$150.00, 1/2 reg. compy rate
Lot 328, Blk. 97, and lot 329, \$150.00, 1/2 reg. compy rate	Lot 330, Blk. 98, and lot 331, \$150.00, 1/2 reg. compy rate
Lot 332, Blk. 99, and lot 333, \$150.00, 1/2 reg. compy rate	Lot 334, Blk. 100, and lot 335, \$150.00, 1/2 reg. compy rate
Lot 336, Blk. 101, and lot 337, \$150.00, 1/2 reg. compy rate	Lot 338, Blk. 102, and lot 339, \$150.00, 1/2 reg. compy rate
Lot 340, Blk. 103, and lot 341, \$150.00, 1/2 reg. compy rate	Lot 342, Blk. 104, and lot 343, \$150.00, 1/2 reg. compy rate
Lot 344, Blk. 105, and lot 345, \$150.00, 1/2 reg. compy rate	Lot 346, Blk. 106, and lot 347, \$150.00, 1/2 reg. compy rate
Lot 348, Blk. 107, and lot 349, \$150.00, 1/2 reg. compy rate	Lot 350, Blk. 108, and lot 351, \$150.00, 1/2 reg. compy rate
Lot 352, Blk. 109, and lot 353, \$150.00, 1/2 reg. compy rate	Lot 354, Blk. 110, and lot 355, \$150.00, 1/2 reg. compy rate
Lot 356, Blk. 111, and lot 357, \$150.00, 1/2 reg. compy rate	Lot 358, Blk. 112, and lot 359, \$150.00, 1/2 reg. compy rate
Lot 360, Blk. 113, and lot 361, \$150.00, 1/2 reg. compy rate	Lot 362, Blk. 114, and lot 363, \$150.00, 1/2 reg. compy rate
Lot 364, Blk. 115, and lot 365, \$150.00, 1/2 reg. compy rate	Lot 366, Blk. 116, and lot 367, \$150.00, 1/2 reg. compy rate
Lot 368, Blk. 117, and lot 369, \$150.00, 1/2 reg. compy rate	Lot 370, Blk. 118, and lot 371, \$150.00, 1/2 reg. compy rate
Lot 372, Blk. 119, and lot 373, \$150.00, 1/2 reg. compy rate	Lot 374, Blk. 120, and lot 375, \$150.00, 1/2 reg. compy rate
Lot 376, Blk. 121, and lot 377, \$150.00, 1/2 reg. compy rate	Lot 378, Blk. 122, and lot 379, \$150.00, 1/2 reg. compy rate
Lot 380, Blk. 123, and lot 381, \$150.00, 1/2 reg. compy rate	Lot 382, Blk. 124, and lot 383, \$150.00, 1/2 reg. compy rate
Lot 384, Blk. 125, and lot 385, \$150.00, 1/2 reg. compy rate	Lot 386, Blk. 126, and lot 387



## An Outside View of Spiritualism.

(Continued from First Page.)

glimpse of Spiritualism has not included this phase of the subject with which most studies of it begin and end, to the confirmation of the skepticism of some, to the corroboration of the faith of others, but to the further mystification of most candid readers. My aim has been simply to indicate in a bird's-eye view of this ism from the outside, certain curious and striking aspects of the subject, which when combined in one impression, certainly give to it a very realistic look, and claim for it a more careful consideration than it ordinarily receives. As each successive phase of this outside view of Spiritualism is reached, was raised a question so the general effect as we reach the end of our circuit and draw off until the separate impressions focus in one picture, is to emphasize that interrogation. Are all these singular suggestions of order, these fusing impressions of purpose and plan, these curious correspondences with what reason would demand of a genuine Spiritualism—are they all meaningless, the play of chance, the simulation of craft, the disorder of disease, the spectral shadows of intelligent agents which turn out to be only the blind automatic actions of our own unconscious selves; or are they in reality the tokens of a movement intelligently directing the powers of unseen beings to the grandest of services for human progress? Have we entered the period which Kant foresaw when he wrote of the coming of a day wherein there should be experienced "a communion actual and indissoluble" between spirits clothed in flesh and spirits clothed in finer forms? Is ours indeed the day looming before Milton's soul when he wrote:

"The day may come when man  
With Angels may participate."

Or are we still in the old world where man has ever stumbled vainly after will o' the wisps, phosphorescent mockeries of the light, promising to lead the soul to some terra firma of faith, the latest illusion of the poor "fool of ideas"? Which? Verily as Aristotle said of said of the ancient oracles, it would seem again to be our natural conclusions concerning the modern counterpart of the oracle, Spiritualism—"It is neither easy to despise nor yet to believe."

"For this is not a matter of to-day  
Or yesterday, but hath been from all time,  
And none hath told us whence it comes or how."

## EVOLUTION FROM BEING, PER SE.

Man is the Last and Highest Note in the Harmonic Scale of Being as it Exists as Nature.

Man is the First and Lowest Note in the Harmonic Scale of Being as it Exists as God.

JOHN FRANKLIN CLARK.

There are no questions that appeal with a more intense interest to the consciousness of mankind than "What am I?" "Whence did I come?" "Whither am I going?" They have been the questions of the ages, and will continue to be propounded until man shall have discovered and announced their correct answer. It is unquestionably true that there is much that is unknown, and probably to us here in earth-life what is known is as but a single drop to the vast ocean in comparison to that which is unknown; but it does not, therefore, necessarily follow that there is anything that is absolutely unknowable. Unknown, but not unknowable, should be our assertion; and then we should use every endeavor to make our assertion true by reducing the unknown to the known, and in discussing the subject of the evolution of "Being per se, or Self-existence," we are making an effort in that direction.

In this effort we must be sure of our premises, and begin with something that is already known to exist, and never for an instant lose sight of it, and we must be exceedingly careful that all our reasoning is sound and our deductions logical and true, and then we shall at least have reasonable grounds to hope that our efforts will be rewarded with some degree of success.

Our first basic fact is this: Man is something, an entity of some kind and quality, and could not have come from nothing, for nothing is a negation, the absence of everything; therefore the something that constitutes man must have always existed in some form. If you deny this, then you must produce the evidence to prove that the time was when this something did not exist, for this something is here and is perceived by our consciousness, and common sense, reason and logic all affirm that it always must have existed in some form.

Our second basic fact is, that as many qualities or distinct principles, such, for instance, as sight, hearing, feeling, tasting, smelling, life, organization, consciousness, sensation, will, intelligence, love, reason, wisdom, benevolence, morality or justice, etc., are all manifested in man, they must each and all have a potential existence and inhere in this essential something that constitutes man, or else they could not be manifested by it.

We enter a vigorous protest against the assumption that life, mind, consciousness, etc., are self-existent entities, for all the known facts go to demonstrate that they each and all are qualities or principles that inhere in the entity of self-existence, and that these principles can and do only attain to manifestation and expression under certain conditions.

It is not possible that the doctrine of involution can be true when advanced in connection with the primal entity of being, for that would be to presuppose a still prior entity as an involuting cause, and as we are dealing with the primal infinite entity of self-existent Being, such a supposition is not admissible. Hence, then, all things that are, ever have been, or that ever can be must from the necessities of the case, have a potential existence, and inhere in the primal entity of Being, and the one and only question in relation to the whole matter in connection with evolution is this:

Does self-existence in its primal condition, have an objective and manifest existence, fully developed and unfolded to its highest and most perfect condition, or is its existence in its primal state simply essential in being and potential in form?

Here we have the whole subject in a nutshell; and having attained to the ability to correctly conceive and properly formulate the question, possibly we may find that the knowledge we possess may be sufficient to enable us to answer it.

Through the evidence furnished by chemical analysis, we know that this same something that constitutes man is also present in and constitutes the various animal, vegetable and mineral forms that are lower than man

in development, and that must of necessity antedate the existence of man, for without this something existing, or being manifest in these lower forms, it could not exist in the human form as man, for if all animal and vegetable forms should cease to exist, man would of necessity perish off the face of the earth.

Yet should this something cease to exist as man it might still continue to exist in the animal form; should it cease to exist in the animal it might exist in the vegetable; should it cease to exist in the vegetable it might continue to exist in the alluvial, and mineral, and ceasing to exist in all of these it might still exist in the liquid mineral and igneous forms; and thus step by step we can trace this something, this self-existent entity of being that constitutes man, backward through the stages of its development until all worlds, planets, suns and nebulae vanish, for all these as such had a beginning backward along the line by which it has unfolded and developed until this something exists in its primal state, simply as a self-existent entity, essential in being, and potential in form, or simple self-existence.

This is the only rational and logical conclusion, for from the facts stated it can be demonstrated beyond the shadow of a doubt, that this primal entity must attain to expression in the alluvial form before it can attain to expression in the vegetable and animal forms, for the alluvial is the basic form from which the vegetable and animal forms are evolved; and this primal entity needs to exist in all these lower states, before it is possible for it to exist in the human forms as man.

Thus we perceive that there is a process of evolution going on in this primal entity through which, step by step, it attains to a more full and perfect manifestation and expression of its inherent qualities.

Supposing we call this primal entity God, we shall gain nothing by so doing, for even a God could not create something from nothing, and by so doing we should set for ourselves the difficult and impossible task of trying to devise a way to justify the acts of such a God to man, a task that all theology has vainly been striving to accomplish by presenting for man's acceptance the "Plan of Redemption," vicarious atonement, reincarnation, etc., all of which those possessing the courage and ability to think and reason for themselves upon what is cast aside as puerile and false.

There is no such thing as creating when the word is used in the strict sense of producing an object or thing which shall manifest a substance that did not previously exist. Used in that strict sense, there can not be found in all the universe of manifest and objective being, one single thing that has been created.

All things that are, fall into one of two great classes. They are either evolutions or contractions. If produced by the inherent qualities and knowing action of the substance that constitutes them, they are evolved, and in this class, are embraced all things that are said to be the products of natural or divine causes, and they are built up, unfolded and developed from within, through the action of their own inherent forces. But if they are built up and produced by the voluntary and conscious action of a force operating upon them from without, then they are contractions. Thus, a bird is evolved, but its nest is constructed; a man is evolved, but his house is constructed. The bird and its nest, the man and his house, each show unmistakable evidence of intelligence and design in their production, but the bird and the man stand forth as perfect in their design and adaptability, while the nest and the house are wanting in this quality of perfection.

The evolved forms are the resultant effects from the unconscious and involuntary action of the substance that constitutes them, which never makes a mistake, thus manifesting the quality of knowing absolutely, and attaining results without the process of thinking, while the constructed forms are the results of conscious, voluntary action applied to their substance from without, thus giving evidence of conscious thought and of conceived design as a result of rational perception.

The highest conception of God at the present time is that of an Infinite Being perfect in all respects, who consciously and voluntarily causes, directs and controls all manifestations of finite being, and if, as is sometimes said, all things manifest are the thoughts of God, then most assuredly the thoughts of God are a tangible something; therefore, inasmuch as there can not be any possibility for two infinities, it logically and inevitably follows that all things are constituted of the substance and are the varied expressions of this Infinite God, and we have the astonishing result of an Infinite, Self-existent God, fully and perfectly developed and unfolded in all directions, consciously and voluntarily assuming an existence in lower and imperfectly developed forms.

If you say that God thus manifests through lower forms for the purpose of creating a universe of finite being outside himself, we reply that, being infinite, he must of necessity embrace the all of being, and such a manifestation in finite forms would be an additional form of expression and state of existence, and a movement towards either a more perfect or less perfect state of being, either of which would be incompatible with the conception of an Infinite God as above expressed.

That there is a God-state of the Infinite Self-existent Being, can scarcely be doubted when all the evidence is carefully considered; but that the Infinite Entity of Being or Self-existence in its primal plane, in its evolved condition exhibits any of the qualities of Godhood as above defined, is not even remotely indicated by any of the evidence and the known facts relating to the evolution of forms.

It is claimed, and truthfully claimed, that the whole universe of objectively being in all its parts and qualities gives unmistakable evidence of a perfection of design, and therefore that there must be something or somebody that designed it all.

We admit the fact of the existence of the perfection of design, as manifested in the evolved universe, but deny the correctness of the conclusion that there is, therefore, something or somebody that consciously designs, and thus creates the design; for we have shown that no thing can be created, nor can it be evolved unless it inhere and exist potentially in the primal Self-existent Entity. That which is produced by the operation of the forces that inhere in the substance constituting it, must give expression to the design that inheres within it as one of its potential qualities, and this applies to all evolved forms, while constructed forms express the design that has been conceived by a designer, and it is impressed upon such form from without.

There is a fundamental difference between design and designing. Design is a thing in and of itself, a self-existent quality or principle of the primal substance, if you please to so designate it, while designing is a con-

scious effort to rationally perceive a design before giving it an objective expression, and is the result of a process of reasoning; and inasmuch as conscious reasoning is a process of mental comparisons of such things germane to the subject as we have cognizance of, it follows that no process of reasoning can give absolute knowledge that does not include in its comparisons each and every form of existence that has any bearing upon the subject; and as original and perfect design embraces the all of being, past, present and future, in all its varied expressions, to consciously unfold such design would require a consciously absolute knowledge of All Being, past, present and future, and to develop such consciousness would give eternal employment to the energies of the primal, self-existent entity, in its state of Godhood.

Knowledge is conscious knowing; sensation is conscious feeling, and they are developed and unfolded through experiences, and experiences come to the primal, self-existent substance, through its varied manifestations of itself in differentiated forms.

Perfection of design cannot be predicated of a process of conscious reasoning, but can be predicated upon the condition of knowing absolutely without the process of reasoning, hence, as the evolved universe shows unequivocal evidence of perfect and original design, we are forced to the conclusion that the primal entity of Being Self-existence, knows absolutely without developed consciousness, and feels absolutely without developed sensation, and that in attaining to expression in forms it always acts unconsciously and involuntarily, and that it is perfection of design in and of itself, and that by the process of evolution it gradually unfolds and develops its design by attaining to an objective existence.

Being, then, by all the evidence and facts obtainable forced to the conclusion that the primal substance is self-existent in character, essential in being and potential in form, it follows, as an imperative necessity, that all things that are, are but the varied and differentiated expression of this primal substance, which by the exercise of its inherent principles, qualities and powers, attains to a fuller and more highly developed state of being.

Having ascertained this much as to its condition, let us see if we can learn aught as to the principal fundamental qualities of this self-existent substance.

Whatever produces an effect must be something, therefore substance of some kind; hence, wherever an effect is observed, we may know that substance in some form and state of being constitutes the efficient cause.

If we consider our physical body we soon discover that it has ponderability and dimension; therefore the substance that constitutes it must possess the qualities of ponderability and dimension, and as it produces effects, we know that it is something, therefore a reality of some kind, hence a part of the primal self-existent substance, and we designate it by the term matter.

If we consider our mental being we find that by conscious thought we give expression to ideas, and that these ideas produce effects, hence that they are something, therefore substance, and a part of the primal self-existent substance; and as ideas have neither ponderability nor dimension, it follows that the substances that constitute them must be like them in that respect, and this portion of the primal self-existent substance we designate by the term spirit.

Thus we establish the fact that the primal Self-existent Entity of Being, per se, is constituted of two forms of substance, and that by the aggregation of these two into specific, differentiated forms, it attains to expression on planes and in conditions above the primal.

We find that an idea cannot be divided; therefore its basic substance, spirit, is not divisible, therefore unparticle. We find that a body can be divided; therefore its basic substance, matter, is divisible, therefore particle. We find that an idea when consciously perceived imparts knowledge; therefore its basic substance, spirit, must know absolutely, or without the process of thinking.

We find that when a form or body is acted upon and such action is consciously perceived, it imparts sensation, and the body feels and reacts; therefore its basic substance, matter, must feel absolutely, or without sensation. Thus we find that spirit substance is imperceptible, unparticle, without dimension, knows absolutely and acts; and that matter substance is particle, has dimension, feels absolutely and reacts when acted upon. Thus they are the true counterparts of the mind and feeling is over-coming and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

One of the most instructive books in its line, and one that should be read by every one who has a little patch of ground, is "Poultry for Profit," a book published by Daniel Ambrose, Chicago, whose advertisement appears in our column. Twenty-five cents will secure the book, and will give as many dollars' instruction to any one who possesses it.

On the primal plane of being, spirit and matter, acting and reacting upon each other, evolve an egoism of force, and this, so far as we can perceive, is its first form of manifest existence; and this manifest state of the primal substance of being per se, in the form of force, is what is generally understood by the term nature, when used in its broad sense, and as the operative cause in the evolution and production of forms. Thus we see that all forms of being are trine, being constituted of spirit and matter as to their substance, and the ego or effect evolved by their specific combination in each separate form; and this is true of all expressions of the primal substance, whether regarded in its general expression of itself as a whole, or in its specific expression in parts. This trine character of the primal self-existent substance as a whole, consists of its two forms, spirit and matter, and the ego or effect evolved by their reciprocal action and reaction, which manifests itself as force, and gives to being per se, an existence as nature.

As it is demonstrated that spirit is unparticle, imperceptible and indivisible, it follows as a necessary consequence, that it must ever remain the same, unchanged and unchangeable, for that which cannot be analyzed cannot be produced by compounding, and that which cannot be added to, or taken from, cannot be changed; and as matter is ponderable, particle and divisible, it follows just as necessarily, that the effect produced must change with each and every varying combination of its atoms; and as the fundamental quality of spirit is that it knows absolutely, and of matter that it feels absolutely, it is evidently true that neither of these substances, separate and by itself, can possess or manifest consciousness, for consciousness includes in its manifestation

both knowing and feeling, hence its expression must be a resultant effect manifested through an egoism evolved by their union, in a specific form. Therefore the more perfect their union, the fuller, more complete and embracing will be the consciousness evolved; and as a spirit can only attain to expression through an egoism evolved by its action upon matter, it follows that the more perfect the form assumed by matter in its reaction responsive to the action of its animating spirit, the greater will be the ability of the ego evolved to give expression to the potential qualities that inhere in the primal substance of being per se; and it equally follows that the form capable of manifesting the fullest expression of being per se, will be one in which all of the elements of matter combine to produce an ultimate of form.

We have shown that the primal substance of being does change by a process of evolution, from its primal condition of essential and potential, to one that is manifest and objective, and that its ability to manifest itself is determined by the completeness of its union in differentiated forms, the manifestation of its inherent qualities and attributes ever being in an exact ratio to the complexity of the form that evolves the ego through which the manifestation is made.

Thus there is no manifestation of the primal substance on the mineral and alluvial planes that is not also exhibited on the vegetable plane; but in the vegetable forms, which are more complex than the mineral, it manifests the principles of life and organization which do not attain to expression in the mineral. Thus we may perceive that life and organization are not entities in and of themselves, but that they are principles or attributes of the primal substance, that, whenever and wherever the requisite conditions are present, become active, and evolve the forms through and within which they attain to expression and manifestation. Thus it appears that the inherent qualities and attributes of the primal self-existence substance of being per se, which may be properly designated as inherent, potential principle, are the efficient causes, that produce all things.

Force is the great operative principle in the mineral forms, and in the more complex vegetable forms, life and organization are added, and in the still more complex animal forms, to all the principles that have heretofore attained to manifestation we behold those of Consciousness, Sensation, Thought, Will, Volition, Reason and Love; and in the human form, which is the most complex and perfect of all known forms, the primal substance of being per se, attains to other and still higher manifestation of its inhering qualities and potential principles, giving expression to its principles of wisdom, justice and benevolence, attaining to a condition of self-conscious consciousness, thus becoming conscious of its individualized consciousness, and enabled to reason abstractedly as to the qualities and condition of its own substance, as is fully evidenced by what we are now doing. It follows, then, that the ultimate form in which the primal substance will find expression must constitute a differentiated, objective, limited expression of the primal Infinite Being, and such ultimate form must be an evolved cosmic unit of such being, possessing in a finite state all of its potentialities so combined that each may attain, through the development and unfolding of such ultimate form, to a self-conscious existence.

(Continued on Fourth Page.)

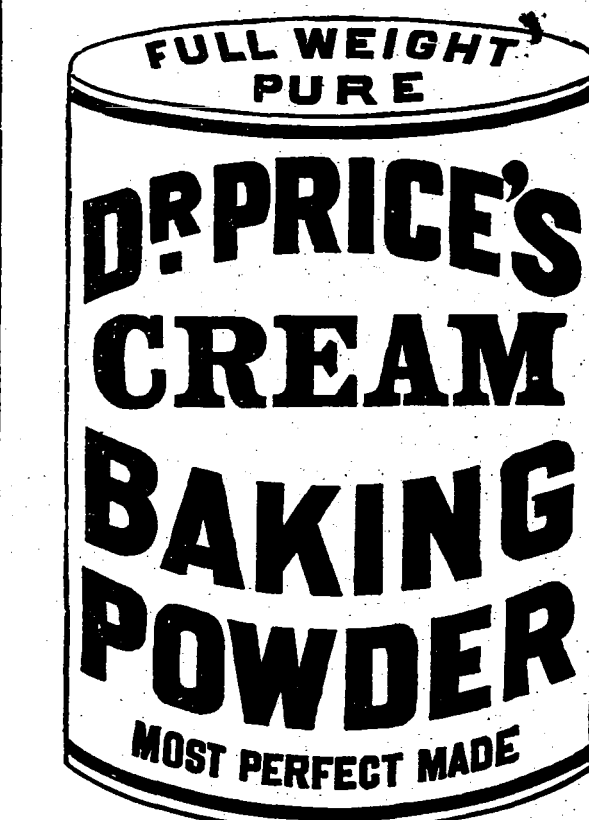
## Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities of the blood are so powerful that slumbering diseases are awakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

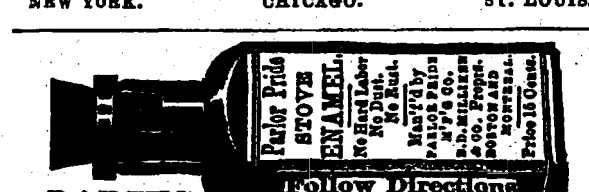
Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

One of the most instructive books in its line, and one that should be read by every one who has a little patch of ground, is "Poultry for Profit," a book published by Daniel Ambrose, Chicago, whose advertisement appears in our column. Twenty-five cents will secure the book, and will give as many dollars' instruction to any one who possesses it.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the strongest, purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

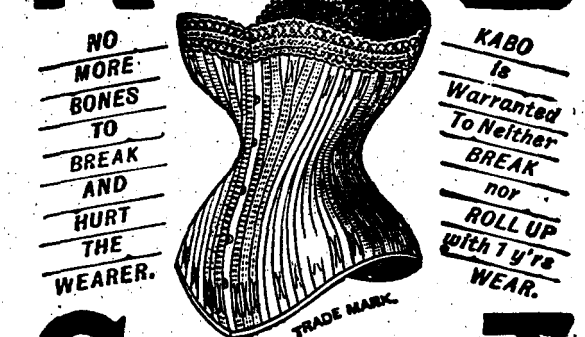
NEW YORK. CHICAGO. ST. LOUIS.



Try this Ranges twice a year, tops once a week and you have the finest polished stove in the world. For sale by all Grocers and Stove Dealers.

The Best Sarsaparilla and the Largest Bottle is Warner's Log Cabin Sarsaparilla all Dealers

KABO



CORSET  
BALL'S CORSETS are Boned With KABO  
FOR SALE EVERYWHERE.  
CHICAGO CORSET CO.  
CHICAGO AND NEW YORK.

YOU WILL SAVE MONEY.  
Time, Pain, Trouble  
and will CURE

CATARH  
by using  
Ely's Cream Balm  
Apply Balm into each nostril.  
ELY BROS., 56 Warren St., N. Y.

TOBACCO HABIT  
Quickly cured by  
using NO TOBACCO  
HABIT CURE for  
\$1.00. For sale by druggists generally or by mail  
prepaid upon receipt of price. Cures Cigarette  
addiction. Don't fail to try it. Good agents wanted; ex-  
clusive territory given. Particulars free. The  
Universal Remedy Co., Box 71, Lafayette, Ind.

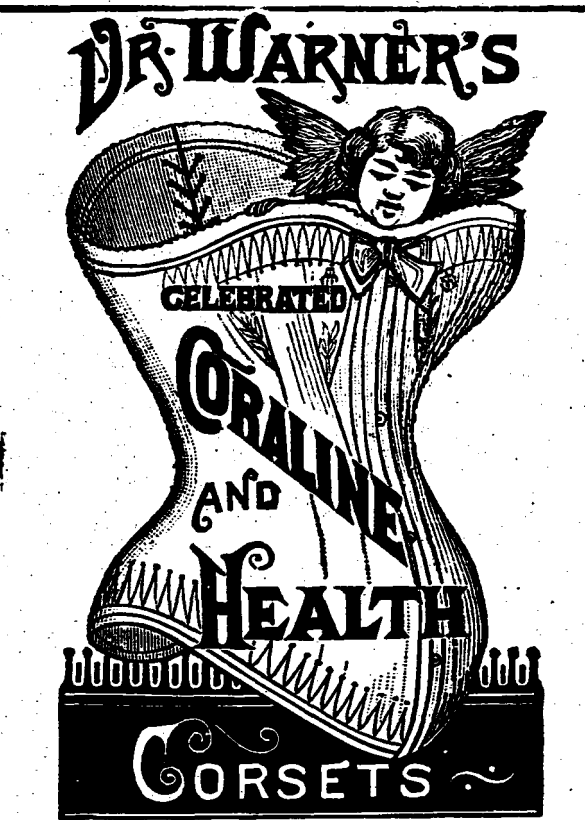
"ERADICATOR"  
The wonderful preparation for removing "superfluous  
hair" from the face, neck, and mole instantly. Positively  
no pain, scars, or blemish. Send 50c for sample package  
and circulars.

INTERNATIONAL TOILET CO.,  
382 Wabash Ave., Chicago.

WANTED  
A live man  
ever, to sell  
ship to sell  
books and bibles. Big inducements to active agents.  
Energetic men can make from \$50 to \$100 per month.  
Experience not necessary. It will pay you to write  
for circulars and terms. We also publish the best  
selling book ever issued for lady agents. Address  
L. F. MILLER & CO.,  
159 La Salle Street, Chicago, Illinois.

RIDGE'S  
FOOD  
The most reliable food  
for infants & invalids.  
Used everywhere. Not a med-  
icine, but a steam-cooked food,  
adapted to the weakest stomach.  
Campbell (see ex-  
on every label), Palmer, Mass.

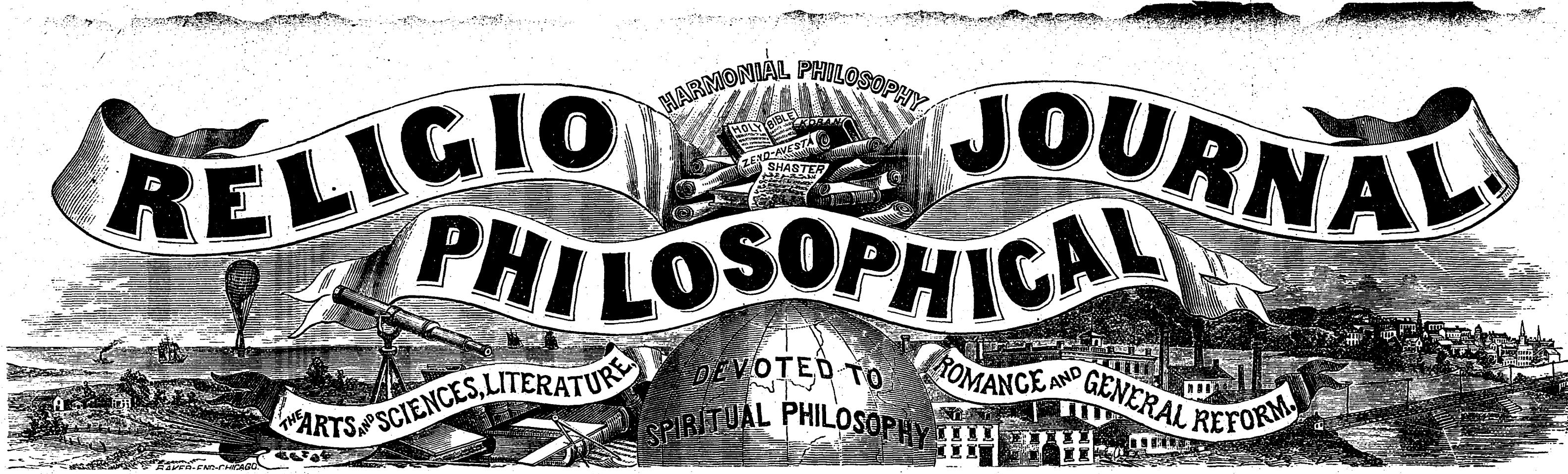
I CURE FITS!  
When I say cure I do not mean merely to stop them  
for a time and then have them return again. I mean a  
radical cure. I have made the disease of FITS, EPILEPSY  
or FALLING SICKNESS a life-long study. I  
want my remedy to cure the worst case. Because  
others have failed is no reason for not now receiving a  
cure. Send at once for a treatise and a Free Bottle  
of my infallible remedy. Give Express and Post Office.  
H. C. ROOT, M. C., 183 Pearl St. New York.



Over 14 Millions Sold in this  
Country alone.  
The Best Fitting and Best  
Wearing Corset Ever Made.  
SOLD EVERYWHERE.

RADWAY'S  
READY RELIEF.  
"The most cer-  
tain and safe  
PAIN REMEDY"  
Is a cure for every pain Toothache, Headache, Sciatica,  
Neuralgia, Rheumatism, Sprains, Bruises.  
Try it to-night for your cold; with a sharp dose of Rad-  
way's Pills you will sleep well and be better in the morning.  
See directions. Sold by Druggists, 50 cts.





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVI.

CHICAGO, APRIL 13, 1889.

No. 8

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—No Sects in Heaven. Spiritual Measurements. A Curious Episode.
- SECOND PAGE.—Questions and Responses. Can Our Churches Be Made More Useful? Heaven Revised. A Vision and Dream. A Queer Allusion. John Brown's Brothers.
- THIRD PAGE.—Woman's Department. Book Reviews. New Books Received. Magazines for April not before mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—H. O. Pentecost—"Too Many Irons in the Fire." Practical Pathology. A New York Doctor Tells of the Workings of Hypnotic Influences. Blair's Biquity. Lyman C. Howe in Chicago. Some Pertinent Questions. The Tiger Step of Theocratic Despotism, by Hudson Tuttle. General Items.
- FIFTH PAGE.—The First Society of Spiritualists, New York. Forty-First Anniversary at Detroit, Mich.; Baltimore, Md.; Haverhill, Mass.; Brooklyn, New York; Evans, Mich. Miscellaneous Advertisements.
- SIXTH PAGE.—Prayer. Not Phenomena. New Method of Producing Magnetic Sleep. A New Religion. Hoping to Gain More Light. The 41st Anniversary in Philadelphia. Hypnotic Treatment. The Psychograph. Heaven Revised. Substitutes for the Blair Amendment. Sunday Newspapers. Spirit Messages. A Mimic Battle—Dreams. An Interesting Incident. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Ought Women to Deserve the Ballot? Miscellaneous Advertisements.
- EIGHTH PAGE.—Coincidences. The Hindu Mystification. Miscellaneous Advertisements.

#### NO SECTS IN HEAVEN.

A Dream Related at the Late Anniversary of the Evangelical Society of New York City and Vicinity.

[These lines first appeared in the Berkshire Courier, August, 1860, under the writer's name. They were also sent in manuscript to the Congregationalist, and were published in that paper with her signature, but not without several alterations. The piece, since then, has been extensively circulated in many of the religious papers and lastly as a tract. With few exceptions, however, it has been either so altered, or added to—so garbled or mutilated, as to suggest the propriety of the present reprint. In justice to the writer, whose authorship of the original is acknowledged in none of the late versions.]

Talking of sects quite late one eve,  
What one and another of saints believe,  
That night I stood in a troubled dream  
By the side of a darkly-flowing stream.

And a "churchman" down to the river came,  
When I heard a strange voice call his name,  
"Good father, stop; when you cross this tide  
You must leave your robes on the other side."

But the aged father did not mind,  
And his long gown floated out behind  
As down to the stream his way he took,  
His hands firm hold of a gilt-edged book.

"I'm bound for heaven, and when I'm there  
I shall want my book of Common Prayer,  
And though I put on a starry gown,  
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,  
But his gown was heavy and held him back,  
And the poor old father tried in vain,  
A single step in the flood to gain.

I saw him again on the other side,  
But his silk gown floated on the tide,  
And no one asked, in that blissful spot,  
If he belonged to "the church" or not.

Then down to the river a Quaker strayed,  
His dress of a sober hue was made,  
"My hat and coat must be all of grey,  
I can not go any other way."

Then he buttoned his coat straight up to his chin  
And staidly, solemnly, waded in,  
And his broad-brimmed hat he pulled down tight  
Over his forehead, so cold and white.

But a strong wind carried away his hat,  
And he sighed a few moments over that,  
And then, as he gazed to the farther shore,  
The coat slipped off and was seen no more.

Poor, dying Quaker, the suit of grey  
Is quietly sailing away—away,  
But thou'lt go to heaven, as straight as an arrow,  
Whether thy trim be broad or narrow.

Next came Dr. Watts with a bundle of psalms  
Tied nicely up in his aged arms,  
And hymns as many—very wise thing,  
That the people in heaven, "all round," might sing.

But I thought that he heaved an anxious sigh,  
As he saw that the river ran broad and high,  
And looked rather surprised, as one by one,  
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,  
Came Wesley, the pattern of godliness,  
But he cried, "Dear me, what shall I do?  
The water has soaked them through and through."

And there, on the river, far and wide,  
Away went on the swollen tide,  
And the saint, astonished, passed through alone,  
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,  
Down to the stream together came,  
But as they stopped at the river's brink,  
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you,  
friend,  
How you attained to life's great end?"  
"Thus, with a few drops on my brow,"  
"But I have been dipped, as you'll see me now."

"And I really think it will hardly do,  
As I'm 'close communion,' to cross with you,  
You're bound, I know, to the realms of bliss,  
But you must go that way, and I'll go this."

And straightway plunging with all his might,  
Away to the left—his friend at the right,  
Apost they went from this world of sin,  
But how did the brethren "water in?"

And now where the river was rolling on,  
A Presbyterian church went down;  
Of women, there seemed an innumerable throng,  
But the men I could count as they passed along.

And concerning the road they could never agree,  
The old, or the new way, which it could be;  
Nor ever a moment paused to think  
That both would lead to the river's brink.

And a sound of murmuring long and loud  
Came ever up from the moving crowd,  
"You're in the old way and I'm in the new,  
That is the false and this is the true,"  
Or, "I'm in the old way, and you're in the new,  
That is the false, and this is the true."

But the brethren only seemed to speak,  
Modest the sisters walked, and meek,  
And if ever one of them seemed to stir,  
What troubles she met with on the way,  
How she longed to pass to the other side,  
Nor feared to cross over the swelling tide.

A voice arose from the brethren then,  
"Let no one speak but the 'holy men,'  
For have ye not heard the words of Paul?  
'Oh! let the women keep silence all!'"

I watched them long in my curious dream,  
Till they stood by the border of the stream;  
Then, just as I thought, the two ways met,  
But all the brethren were talking yet.

And would talk on, till the heaving tide  
Carried them over, side by side,  
Side by side for the way was one,  
The tolls of the journey of life was done.

And priest and Quaker, and all who died,  
Came out alike, the other side,  
No robes or crosses, or books had they,  
No gowns of silk, or suits of grey.

No creeds to guide them, or MSS.,  
For all had put on "Christ's righteousness."  
Mrs. ELIZABETH H. JOCKLEY CLARELAND,  
South Egremont, August, 1860.

\*All seen in the dream.

#### SPIRITUAL MEASUREMENTS.

The Subject of a Sermon by Rev. Reed Stuart

At the First Congregational Unitarian Church at Detroit, Mich.

And he that talked with me had a golden reed to measure the city. *Apocalypse.*

Human nature is a compound of two elements. It is the union of matter and thought. On one side there is sense, on the other side there is soul. Not only to the German philosopher, but to us all these two august spectacles of an outer and an inner world are a source of surpassing wonder. They are the perpetual miracles wrought before our eyes making settled atheism an impossibility. A correct theory of these two facts would amply solve all the mysteries of the universe. Out of the many forms of the one, and out of the unfathomed depths of the other have issued all the sciences and philosophies and arts and religions of the world. What we call science is the result of mind coming in contact with the material world; an attempt to discover laws and causes and find a theory of nature broad enough to include all its phenomena and account for all its operations. Philosophy is the effort to account for the powers of the inner world, to survey and make a map of the kingdom of the soul, drawing the boundary of each separate province, showing the relative value of reason, will, emotion, and deciding where the balance of power resides. In art mind thrusts itself into nature and reproduces her forms on a different scale. A canal is suggested by a river; a ship is patterned after an inverted fish; the gothic arch is an imitation of the bending boughs of the trees, and the stained glass window was suggested by sunshine filtering through leaves and branches; the statue is modeled after the living human form; the artificial landscape is the attempt to transfer to canvas the river, rocks, meadows and trees, and alternating lights and shadows of the natural landscape. Religion is the soul looking upon its amazing universe and meditating upon its cause; then passing into wonder, then into adoration.

At their extremes these two worlds are widely different and unrelated, but where they meet it is impossible to distinguish between them. They are a double star, and no telescope has been found powerful enough to disentangle their borders. Who has sight keen enough to discover where the soul ends and nature begins, or can trace the delicate seam between the thought and the fact? It is a hopeless task to attempt to draw the line between what the eyes see and the mind thinks; between the splendor of a sunset, the solemn grandeur of a forest, the tender beauty of a flower, and the emotion that they awaken in the beholder. Is the evening star hanging there in the western sky what our senses report it is? or has each one of us mixed somewhat of his own personality with it making it different to each, so that really no two of us see the same star? There seems to be some occult relation between it and us; and if our mood were different half its charms would be gone. At least a part of what we see in the star, or in the tree, or the landscape, is only our mind in different form. What is it that nature would say to us, when we are in fitting mood, but that we are a part of the same reality,—that the subject which sees and the object that is seen are both rooted in the same substance of Mind? The chief attraction, the secret of delight which the tranquil landscape, the distant mountain fading into blue, the sunrise, the starry vault, furnishes the beholder is the subtle suggestion that they are related to him, and like friends and lovers are set there to greet his coming.

"Were not the eye itself a sun  
No sun for it could ever shine;  
By nothing noble could the heart be won  
Were not the heart itself divine."

Man is the measurer of all things. With one set of faculties he estimates the shape and size and color of visible objects. He uses parts of his body as measurements of external things, as appears in his use of the words "span," "hand breadth," "foot," and "ell," thus coming. But he is related to things that are invisible and wholly super-sensible. He can weigh the mountains, can sound the seas, can predict eclipses, can analyze the sun-beam, and map the city of God which night brings out in the sky. Not only so, he can measure the outline of that world which eye hath not seen and ear hath not heard,—the world of truth, and justice, and love, and virtue. Like the angel of the Apocalypse, he has the golden rod with which to measure the holy city, which, in splendor, surpasses all the cities of the earth, whose every gate is a priceless pearl and whose treasury is filled with the honor and glory of all the nations.

If man were cut off from contact with the external world, were all the many forms of beauty and use by which he is surrounded wholly concealed, his life would be bereft and saddened. When sight is destroyed a whole empire is blotted out of a soul's dominions. If hearing is included in the destruction another kingdom disappears. What pity do we all cherish for a soul thus robbed of its heritage and doomed to sit enveloped in darkness and silence! But were we only creatures of sense, could we only become acquainted with the surface of things, of how much larger territory would life be despoiled, and how much meaner would its estate appear. To see one to whom sight and hearing are denied is sad, indeed; but the lot of that one is not to be compared in sadness with the lot of one who can see all sights and hear all sounds, but in whom is no mind to turn sight into beauty and sound into harmony. To the ear music is only sound; a certain number of vibrations of the air; it is only when these vibrations reach the soul that they become music. The eye is no judge of color or of form; all that it can do is to report that certain rays of light have fallen upon it, or that certain lines and angles appear. It is the mind that determines whether the rays of light, thus adjusted, are harmonious, and the lines are graceful. The gleams of pity, the tears of sorrow, the rays of affection pour through the eyes; but it is not the eyes, it is the soul that pities and grieves and loves. The poem is musical and awakening, the speech is eloquent, but the inspiration and the eloquence are not in the poem, or the oration, but in the spirit of him who writes and speaks and in those who hear. The senses go out and collect phenomena, as the explorers go out and dig here and there for ore; but as the material which they find in their expeditions is sent to the headquarters of the company to be tested so all the material which the senses find must be sent to the soul to be assayed. Great is the empire of sense, but the empire of soul is greater. Source of all that most exalts and glorifies life; without it there could be no beauty, no eloquent meaning to anything, no consciousness of duty, no sacred passion, no thought of God; man would be hurled along a narrow turbulent channel at the mercy of blind instincts and appetites, for a few short years, and would tumble over the cliff at last into a fathomless sea.

Being a compound of dust and Deity man becomes a most mysterious creature. He can be acted upon and is also actor. Capable of such heights, nothing can go lower than he. He hovers between God-likeness and brutelike. On one side he takes counsel with experience; on the other he listens only to the voice of inspiration. Now he is prudent and counts the cost; then with noble indifference turns his back upon the earth with its petty economies, and reclines on the bosom of God. He is sensation, he is also thought; fuel, and the fire which consumes it; finite, infinite. He is a child of time, builds a temporary dwelling on earth, is a poor pensioner and mendicant living by sufferance and begging through life for crust and cup; he is superior to earth and time, levies tribute like a conqueror, escapes unhurt from all calamities and goes toward the future as confidently as if he carries

"The golden Key, which opens the palace of eternity."  
Life should constantly pass from the less to the greater, from an estimate of the material to an estimate of the spiritual world. Ruskin advises his readers not to take too hasty and superficial views of nature. He says: "Select a square yard of the meadow or flower bed, and spend an hour or a day over it. Let no color, no tint, no form, no graceful bending, no perfume, no part of marvel escape. Having thus studied a square yard you may know what a square mile is, and then what a hundred miles of hill and vale are." His suggestion may be carried still further. From thinking of a hundred miles of hill and valley one can proceed to a survey of the earth. The borders of thought may be enlarged until all the visible worlds that deck the sky are included. Still onward the mind may travel until it visits those far off stars concealed in the depths of space. Thus the soul can pass from the study of a blade of grass to the study of a world. Even then the progress of thought is not complete. Having contemplated a world, one is compelled to contemplate the history of man upon the world. Great as our universe is, in its physical aspects, it is wholly eclipsed by this

marvelous being that inhabits it. The mind, beginning with a flower or a blade of grass, can not stop until it has reached the presence of truth, of justice, of virtue, of God.

After a few summer weeks in the country one turns away from the mountains, or the woods, or the sea shore with regret. But returning to work one's regret all disappears because he finds himself in the presence of a moral scenery, in grandeur and beauty, far surpassing that which he has just left. The emotions which the landscape basking in the midsummer sun, the awe which the mountain gorge with its rushing and foaming cataract awakened, are excited by the emotions which are excited by the sight of a great throng of mortals devoting themselves cheerfully to the performance of duties and acts of self-denial. The spectacle of the laborers in the streets and in the shops, the children on their way to school, the tradesmen in the stores, the lawyer in the court room, the physician on his rounds, the scholar in his retreat, the editor in his sanctum, all busied over their tasks and all helping to solve the complex problem of life, is more thrilling than any scenery of hill and valley. The greatness of the mountain and the sea is a stairway by which the soul mounts to the heights where it can survey something greater than mountain or sea.

Life is not lived in its fullness. Hence to many it seems petty and mean. The question asked and debated, whether life is worth living, reveals, not the poverty of life itself, but the poverty of those who ask it and the limitations of life as they are living it. They are living in a cave, and are complaining of its cold and darkness, when they might come up to the broad cheerful earth with its blithe air and clear far reaching views. Those who have exhausted life on its material side, and are overtaken by ennui and querulousness, are like one who would over work his farm and when it becomes sterile would rail at providence. They who find life becoming small or baneful are they who have greedily seized their patrimony, and turning their backs upon the higher gifts of honor, truth, love, have forsaken their homes, and now, their substance all being spent they are left hungry and alone and are repining over their hard lot. One can trade his divine birthright to satisfy the needs of the hour, but he can not hope to escape the solemn reproaches of the after years. With reckless glee time can be killed by the youth; but, in old age it is revealed that the dark struck deeper than was intended by the young man, and, eternity being wounded by the blow, has an account to settle with him.

Whoso has learned to measure all things by the spirit finds existence is great—so great that nothing but a God could have made it, and nothing but eternity can contain it. He who is fully committed to truth and goodness sees no limitations; to him every hindrance and obstruction becomes transparent and impalpable; the prison wall becomes an open window and escape into the infinite. The soul is moored to earth and time, indeed; but it can easily cast off its moorings and sail out into a broader and deeper sea and over a sea, deeper and broader still.

But the material estimate of things is easiest, and hence most universal. Sense is clamorous and insistent, and will take no denial. It asks not only to be gratified but to be pampered and glutted. Antony-like, it would impoverish a whole province to make one feast. Cleopatra still rules, and over a larger territory than ancient Egypt. Fairer pearls than Rome ever saw—truth, purity, honor are dissolved in wine to please the unholy side of life. Vanity, passion, the gratification of the moment, are the measuring lines too often in use. Reason and all the higher powers of life are too much unheeded. The sirens sing their seductive songs to our youth, and no Orpheus appears to silence their voices by higher and sweeter strains and convey them unhurt amid the enchanted islands.

Unless this Orpheus does appear, unless the soul-awakening strains of the ideal are again heard in our land with power to charm us away from our petty discontents, from our servitude to the material, we know not what will become of us. The corruption which has attached itself to the best things; the multitude of men who have come into prominence and power solely because they have become adepts in the art of success; the mad competitions; such mountainous selfishness,—do these not all admonish us that we should turn in a new direction? Our generation needs a training which will enable it to see that power should be guided by a conviction of right. We need to be retrained the sovereignty of that law that is more ancient than worlds, that man's only greatness and only safety are found in his obedience to moral order. We ought to learn that insight and the forecast of the soul are sometimes more trustworthy than experience; that the laws of spiritual life are as genuine as the laws of trade; that Bible are as necessary as books of political economy; and the kingdom of heaven is as real as the kingdoms of earth. To redeem us from baseness in our political life, from selfishness in our social and trade life, from formalism and pretense in our religious life, we need new gleams of light thrust into our darkness—the coming of a new Messiah into our souls revealing to us how transcendent are the opportunities and outcomes of existence; the presence of an angel teaching us to measure the fair city of life with the golden rod of the spirit.

The chief debt that we owe to Jesus and his friends is for their protest against the dominance of the form over the spirit, and

their method of estimating life. They set forth the beauty and necessity of righteousness, the value of life on its spiritual side, and that it must be measured not by the success or the pleasure of the hour, but by the wisdom of all the future,—as when the altitude of a mountain is taken, not the wayside pool lashed into impotent fury by the passing breeze, but the broad ocean becomes the basis of measurement. They went back of all appearances. Their final appeal was to the ideal right which resides in every soul. And it must be written to their glory that nothing could compel them—neither threats nor bribes, nor Herod's axe nor prison, nor thorns and blows in Pilate's Hall, nor cross of Golgotha, could compel them to withdraw their appeal or strike the flag which they carried.

What was done there should be repeated here. Nothing could bring greater hope to the age than the arrival of many who, expressing their dissatisfaction with all the superficial doings around them in church and state and society, would head a revolt and lead us all back to a belief in the supremacy of moral convictions. Were society well leavened with such, what beneficent results would soon appear! Religion would become a real and vital thing; politics would be purified; churches would become sanctuaries indeed; marriage would become a sacrament; reforms would go deeper; and as the snow bank melts before the south wind and the spring sun, and grass and flowers take its place, so would the selfishness and the enmities of mankind flee before these earnest hearts, and gentleness and sympathy would appear in their place.

We must often say to ourselves that the world is but a reflection of our minds. Things take the value which we give them. To the mean soul all things are mean. "If we meet no gods it is because we carry none." The small and selfish heart can not pray without revealing its pettiness and selfishness. When the great and generous heart worships though it be in a cave or a closet it will make it seem like a hallowed cathedral.

It is a rule of life as of architecture, that the height of the structure must be in proportion to the breadth of the base. It is a rule which every young heart should learn. If life be exhausted by too close attention to the small and foolish things, it cannot mount to the heights. Large hopes, large expectations should be cherished. Faith in good helps one to find good. Everything should be esteemed at its true worth. What is good for an hour should be thus marked; what is good for eternity should be marked as good for eternity. The foot rule and the hour glass will serve to measure the temporal and passing things. But there must be a vaster scale to measure those things that are enduring—truth and love and friendship of God.

As it appears to the most thoughtful minds, immortality is not so much a selfish wish for a long life, as the noble wish for a great life. They quote with approval that "it is not long life but deep life that imports." The soul growing greater while it sojourns on earth, only asks of the future for a larger arena and more time in which to act. Capable of infinity, it passes toward it. The soul says: "I will do my duty here. I find every act opening the way to a higher act. Every thought is an avenue to a greater thought. I feel, at times, superior to all circumstances. As I go toward the future all horizons recede. Hence I trust that one height will deliver me to another, and at last I shall be fit to share the will and truth of God."

Learn the lesson that nature and thought have set for us,—that the soul is sovereign and can place its own appraisal upon all things. Thus can we pass across the earth, not as slaves of circumstances, but as conquerors. We can build our own world as we go. Having fashioned the body for its own use the spirit can dispense with it when it ceases to be useful,—leave it without regret assured that, if another is needed, it can easily be formed. Let us all trust that our life, going from fine to finer forms here, is destined to so proceed forever,—that at last we shall find ourselves in a new existence, surrounded by those whom we love, with no more surprise than when we found ourselves on earth or when, after a night of sleep, we awake in the morning and find the light of the sun and the dearer light of human hearts ready to greet us.

#### A Curious Episode.

A rather curious episode in natural history occurred on board the French steamboat Abdel-Kader during the passage from Marseilles to Algiers. Just as the vessel was about two hours out the sky became quite black with swallows. It was then about 6 o'clock in the evening. The birds alighted in thousands on the sails, ropes, and yards of the Abdel-Kader. After a perky survey of the deck from their eminences aloft they descended coolly on deck, hopped about among the sailors and eventually found their way into the cabins, both fore and aft. The birds were evidently fatigued after a long flight, and allowed themselves to be caught by the people of the ship, who gave them a welcome reception and provided them with food, which they enjoyed heartily. The little winged strangers remained all night on the vessel, and in the morning at 7 o'clock the whole flock made for land.



## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY JUDGE E. S. HOLBROOK.

I see the questions as to Spiritualism that you put for answers, and I have observed that many answers are being made. There is one of those questions so much in my thought continually that by your leave I will give to the public the answer that I make to myself, to wit: "What are the greatest needs of the Spiritualist movement to-day?"

The question is in the plural form and gives opportunity for the presentation of many needs at once of equal merit, but to my mind there is one thing that is so superlatively above all others that I will mention it alone as occupying the front rank. It is mediumship; good, reliable, truthful, intelligent mediumship. In Scripture phrase, it is "the first and the last, the alpha and omega, the beginning and the end." At least "to-day" (and that is the question) and likely "always will be, world without end." Indeed, it must be so till the whole world comes to know of another state of existence, or the office comes to be superseded by some higher powers, some better methods.

This is most clear upon view when we consider what Spiritualism is, or purports to be, and what are its propositions. Modern Spiritualism means present spirit-communication; that is to say, that man exists in spirit, or as a spirit, after the death of the body (no new thing true enough as a theory), and by communication proves his existence and makes demonstrations that are addressed to our senses and to our intellects; and after this gives information as to the conditions of that life and its connections with, and dependencies upon, the life that now is. These demonstrations are our facts and we proceed as in other sciences: at first simple facts, after which a classification of them according to their characters, qualities and seeming connections, and then our inferences upon logical reasoning, as in all other fields of the study of nature and her laws.

But our facts on which our science is built and to be built, what are they? No time, nor space to tell in this article; but one characteristic is clear, that they transcend what has hitherto been supposed to be the limits of material things. They simulate a great many; they replace a great many of the so-called miracles of religionists that they attribute to the miraculous interposition of God and God-like powers. The scientist says there is no miracle. We say also that there is no miracle. Our methods of demonstration are new and unknown before. We have to face the whole world of science as it is, and prejudice, ignorance, religious bigotry, superstition and fear. Our facts, therefore, should be clear, strong, convincing, and in proportion to the weight of all this opposition.

Without our facts we are nothing; and our facts for the most part, if not entirely, are furnished by our mediums. Whatever has built up and sustained our cause so far has been mostly furnished by them; to wit: the spirit powers that control them; and in about forty years we have made the circuit of the globe, and have thousands and millions of converts along the way. But nevertheless, experience has taught us, and teaches us every day, that for further and satisfactory advancement we must look to our mediumship; a clear, honest, intelligent mediumship; a higher, more powerful, a more instructive and reliable mediumship; truthful, honorable, without fraud, without mysteries, and that will not essay affairs beyond its powers.

I am naming, Mr. Editor, what we should have and labor to attain; not that I would throw away or depreciate what we have, nor cast blame on any except the foolish and dishonest. Our cause is still young, and all we yet know is but a little compared with what we may know. I only urge that to be done which is done in every other department of science. If the astronomer does not have perfect instruments, then there are defects in all his calculations. In wisdom, therefore, he seeks always to improve them; as lately in mounting larger and more perfect telescopes than before. Other illustrations, as pointed and forcible, will suggest themselves: the mariner, the surveyor, the chemist, the surgeon, the musician; for success, the instruments of their work must be complete.

You will observe, Mr. Editor, that I place mediumship *alone* in the front rank. It has no compeer and I think at the first it has no coadjutor—at the first it is what are the greatest? Other questions and subjects must be relegated to the next rank, to be in order when the facts are settled in the affirmative. Perhaps after that the question will not be raised or will be already answered: "Is Spiritualism a religion?" (question 5.) We can tell better when we get our Spiritualism fully proved, and have comprehended its logical consequences. As we cover the ground that religion, in any phase, inquires about, and supply true knowledge for fantastic faith, I don't see why we won't have all the religion there is left. But what that shall be as a religion, depends on our definitions; and here again, let time make its revelations. It makes me tired to have people, when we are studying the facts or supposed facts, of Spiritualism, forthwith start other questions, such as what good will it do? and even as to religion or morals, with a view that somebody will be hurt by further facts and the knowledge of them. I rest on this assurance, and I think everybody should, that the universe is *one*—all its facts and laws are in accord, each consistent with every other. Facts are the words of God, and give no double, uncertain meaning. These words of God must all be true, and must be useful as well. The smallest things at first have been the greatest and most useful at the last. The spark from Franklin's kite, notwithstanding the shortsighted question, "What of it?" has grown into the—who can comprehend its immensity? Knowledge is, and is to be, the savior of the world. This alone overcomes superstition and its troops of woes. Let us, therefore, stand by the facts that we have, obtain other and better facts as best we may, and to this end improve our mediumship through which we receive them. If broad and full and given by the higher intelligences, as they may be, within the scope of our theory, they will put all lesser questions at rest.

## Can Our Churches Be Made More Useful?

To the Editor of the Religio-Philosophical Journal.

The answer to this question by the Rev. M. J. Savage in your JOURNAL, I read with much interest. I delight in the moral courage of such noble spirits as this clergyman evinces in looking plain questions fairly in the face and answering them honestly like an honest man without the cowardly refuge of creeping behind rhetorical sophistries. His answer is a good, healthy, truthful one, but seemingly does not cover the ground entirely.

If the editor of the *North American Review* had propounded his question to any ordinary outsider accustomed to look at churches "as others see them," some of the responses would have been as refreshingly plain—perhaps new—as that returned by the distinguished divine.

What the matter is with "our churches," is simply this: they have ceased to be a factor in civilization, and as a means of educating the heart for the betterment of mankind, are a consummate failure. Our best men and women are beyond and above the pale of its influence. They are growing upward into the nearness of the Divine Father, unfettered, leaving behind them the worn out mail and chain armor by which past generations were weighed down. True manhood, truth, honesty and civilization can neither expand nor raise to higher altitudes of spiritual development when loaded down with the armor of religious superstition. Every step onward, upward and nearer to God, every victory gained for humanity in its progress by evolution from the birth of Christ to the present day, have been wrested from the tyranny of religious superstitions, and that by men and women who were outsiders and not within the discipline of some professing Christian church. The trouble with our churches to-day is, that they are worn-out, useless machines—something like a handloom with a few old ladies gathered around it trying to convince one another that they are successfully in competition with electricity and steam. Churches are busy as ever paving "hell with good intentions," but what is the result? "Aye, there's the rub." My field of observation has been limited to but scant territory, and I will not presume that the boundaries of this field encompass the world. Permit me to give your readers a glimpse of what I see and by comparison, perhaps, many may find that things look pretty much the same everywhere.

Where I reside many people are busy building costly church edifices. The money is not the voluntary tribute from the pockets alone of those who are enthusiastic in the prosecution of such enterprises, but also the levy made upon business men who are given to understand that such donations will be returned in business favors—patronage, etc. The politician must also curry favors and so he is compelled to buy the good will of people in whose religious cult he has no interest, but whose vote will count at an election. The church is no respecter of age, sex or condition; the Jew, gentile, Pharisee or scribe, they are all made tributary to the same pot, the end justifies all means employed, and as Mephistopheles says to Martha in Faust: "Die Kirche hat einen guten Magen, Und kann viel unehliches Gut vertragen."

So when the church of God (or rather our modern club house) is complete, and finished for use, the capital stock shows that about three-fifths have been paid in by the heathen outsider for whom the Christian insider has no further use than to pluck him for all he is worth.

In the city where I reside there have been confined in the county jail during the past winter, tramps, serving short terms of imprisonment from seven to thirty days. The average there confined during five months is about forty, coming and going. Eight out of every ten of these unfortunates are Irish and Catholic. It is generally presumed that to send these men to jail is a punishment, which is a delusion. When brought into court by the officer they are never known to plead "not guilty" to the charge of vagrancy, but admit their guilt and plead piteously to "make it thirty or sixty days, yer honor!" I can't get out of here this weather, I have no clothes to wear, no work and no where to go!

I asked the Sheriff not long since whether any minister of the gospel ever called at the jail to give a word of comfort to these men, to speak to them of God, to advise with them as to their future course in life, how to better their condition, how to become good men, etc. The reply was: "Never saw a fellow of that cloth inside the jail to my knowledge, nor any where near it unless he came to see me personally to contribute to his church." Now here is work for our churches, but where are the men enjoined by Christ to "feed my lambs?" Rummaging around among their parishioners begging money for church purposes or to send away to Africa where missionaries, as the advance guard of civilization, introduce Christianity, firearms, powder, lead and whisky to the lost heathen. Strange, is it not, that Christianity must grub about upon the dark continent, looking for work that lies begging at their door at home and is passed by without a thought?

I have asked here where is the hospital to receive the poor, sick, wretches dying in the foul air of shanty hovels? Don't know of any. Where is the home for the factory girl to protect her from being tempted into immorality and vice? Where is the home for the orphan, the feeble and old? Don't know. The poor house is all there is for any and all benevolent purposes and the churches seem to have no interest in it. If churches have no greater ambition than to build club houses and to raise salaries for eloquent divines it stands to reason that their day and occupation is gone. The club house of God that gives a silk-plush cushioned easy chair to the greatest tax-tithe speculator, usurer, skin flint, swindler and rascal, and a wooden bench to the poor but honest man, who pays his debts, works hard and wrongs no man, is a club house that has no attraction for any man endowed by heaven with some degree of self-respect. Churches must do some Christianity and stop professing and pretending it. Churches like men must work—work honestly and for some purpose and be able to make a good showing before they can demonstrate to an enlightened age that they are not drones in the hive of progression and usefulness.

Prayer, song and homily, club house and furniture, salary and style, are not the real teachings of the gentle Nazarene. He laid the foundation of his religious teachings in solid work—all work and no pretensions. When people and clergymen begin to realize that there is something wrong with their churches,—when the cry goes up from their sanctuaries: "What must we do to be saved?" it is right and proper that every honest man in a plain way respond and point to these shortcomings emphasizing the fact that there is too much play and no work, too much glitter and no gold, too much spitting on the hands and no hold taken; too much tinsel and nothing real in short; that while Christianity as Christ taught it was work—work

in all grandeur and beauty; but that the Christianity of to-day is but a farce, a play, a comedy if you please, in commemoration of a god-like man who lived and died in the practice of what he taught.

Religion is a plant heaven-born. It must grow up from the heart of every true man and woman and ripen into deeds of love, charity, and goodness. It is not a cult built up out of words alone. It can not be white-washed on by a Moody or a Sam Jones for pleasure only—it must be something real or it can be of no use. With all the dishonesty among men, with all the immorality surrounding us at every hand, in all classes, with poverty, crime, corruption confronting us at every step, what is more natural than to ask: Is this the result of Christianity as practiced by the most Christian people on the face of the earth?

Verily there must be something wrong with a tree that brings forth such fruit. It is needless to spin out this tale of sorrow *ad infinitum*. I might fill out ten columns with what Christian people and Christian Churches ought to do, but utterly fail of doing. What churches claim to do for the advancement of good morals and a righteous living is a great deal, but what good they actually accomplish beyond amusing themselves in the display of dress at their fairs and festivals, religious performances, called public worship, is more than the ordinary man of thought can comprehend.

If the clergy of to-day would give less of their time to the study of dowsy rhetoric, settle down to an earnest study of the real world, and manifest an earnest half of the religious sentiment of twenty years ago, Duffey would put their churches forward upon the broad gauge of a useful existence and not be obliged to ask, what is the matter with our churches?

F. HEINEMANN.

## HEAVEN REVISED\*

ELLIOTT COUES.

This is a remarkable brochure, which will be read with interest by those who do not "believe it," as well as by those to whom it will appeal as a real revelation. It is well written, showing a more practiced literary hand than is usual in so-called inspirational composition. It seems to us to bear the same relation to the advanced thought of to-day that the world famous "Gates Ajar," bore to the religious sentiment of twenty years ago. Duffey is not less sincere than candid; the "good faith" of the book is obvious, and puts the reader on terms with the writer at once. Speaking of her interior state during the preparation of the book, she adds:

"I believe that I wrote through unseen assistance, but I hesitate to ask others to endorse this belief. I hesitate even to express it, realizing as I do how often well-intentioned Spiritualists mistakenly attribute to the Spirit-world that which emanates only from their own too often ignorant and ill-informed minds. I know how difficult it is to draw the line between one's own thoughts and impressions and those which result from inspiration from higher sources. The reader must decide for himself. If he be a believer in spirit-communication, he will accept my own belief and think that 'Heaven Revised' was written inspirationally. If he be a skeptic, and hesitates to do this, he will be only sharing the doubts and questionings which sometimes possess myself."

This is thoroughly candid and reasonable. If trance-speakers and trance-writers would only adopt the same tone when in their normal consciousness, their utterances would command far wider audiences, and much more respectful attention. Mrs. Duffey speaks of the difficulty of drawing a line between original or personal ideation and that which has its sources *ab extra*. From our present standpoint, we should rather say it is seldom possible, perhaps quite impossible, to do so. This will be more readily granted by those who most fully realize that we are here and now really living in a Spirit-world, heavily overlaid and obscured by material phenomena. But our true and real life or consciousness, is not on that account less spiritual.

If "Heaven Revised" had been ostensibly the work of a clever writer, making no pretensions to more than the flight of imagination which any novelist might take in the exercise of his craft, it would be not less attractive and entertaining as a *jeu d'esprit*. It reads like a romance, full of humor and pathos, moving to a fine sense of poetic justice or retribution, upon an undercurrent of verisimilitude which brings to mind the Italian proverb: "If not true, it is well feigned." There is a wonderful reasonableness in the story. We have a feeling that things ought to be about so, if they are not. It seems as if things in this world were simply continued on into the other with increased celerity, activity, and precision. If there be any virtue in an argument from analogy (which Bishop Butler made so familiar to our college days), Mrs. Duffey's position will not be easily assailed. If a simple, artless story may be compared to a production of majestic stateliness we may even say that there will be found in "Heaven Revised" a certain Danteque element. It is ranged closely in line also with the teachings of Swedenborg and other mystics and seers who believe or profess themselves to have been spiritually illuminated. Finally, the story agrees with the purer and more reasonable parts of the doctrine now generally called the "Wisdom-Religion." Nearly all thorough-going Spiritualists—to use the word in its technical sense—will find it in close accord with their beliefs and prepossessions; and many Theosophists will recognize in it a well woven practical essay on Karma Law. We showed it to a devout Roman Catholic whose verdict was, "Why, this is the Catholic doctrine of Purgatory."

A little book which may fit so many facets of human feeling and belief is certainly of no common order, and sure to have a large basis of verity. It can be confidently recommended to many different classes of minds, each of whom may be sure of finding something in it—according to what they severally bring to it. (For it is a fact, though a little known one, that no book whatever, be it the Bible or Mother Goose, can give a reader anything else than what that reader gives to it.)

We will only make one extract, from perhaps the happiest hit in the story. A poor woman has died in the invincible ignorance of orthodoxy. She is bewildered, frightened, and thoroughly disgusted. She wants to be taken to the great white throne. She cries for her Jesus, and indignantly demands her crown and her harp. Then she thinks if her earthly pastor were only there, he would explain it all to her. She recognizes one whom she had known in earth life as a Spiritualist, and exclaims:

"You here! Then where am I? In mercy

\*Heaven Revised. A Narrative of Personal Experiences after the change called death. By Mrs. E. B. Duffey. Chicago: Religio-Philosophical Publishing House, 1889. pp. 101. Price, 25 cents.

tell me where I am! If you are here, then I must be—"

But we forbear, and simply refer our readers to Mrs. Duffey for further particulars. It is with us less a question of the actual origin of the story, than of its reasonable and sensible qualities. To many it will come as an actual revelation, perhaps with more force than it did to the authoress herself; and those who do not like her "revision" of "heaven" are left at full liberty to revise it to suit themselves, or give it up altogether, as they may severally be able or prefer to do.

## A VISION AND DREAM.

To the Editor of the Religio-Philosophical Journal.

The following facts may be of interest to the numerous readers of your JOURNAL. They are substantially true, as told to me, and are as follows:

My father was born in Galway County, Ireland, in 1819. He made his appearance on this earthly stage, with a pre-natal broken arm. Owing to this fact and to a feeling of religious fervor on the part of his Roman Catholic parents, they decided to educate him for the Priesthood, inasmuch as he was born on the 17th of March, the birthday of the blessed St. Patrick. When quite a little boy he was given to the parish priest for education, morally and mentally, where he became one of the devout "Altar boys," and when about fourteen years old the following vision appeared to him, and many a time have I heard it from his lips while sitting on a stool at his feet. The church of "Old Ireland," in those by-gone days were surrounded by the grave-yard, and consequently partially isolated. It was my father's custom to pray in the chapel every afternoon, as he was naturally a devout boy. One evening when the "Emerald Isle" seemed bathed in a flood of heavenly beauty, and nature was doing her utmost to show man that all is good, he went to his devotions as usual. After praying a little while he heard a noise at the open east window and noticed that a little table under the window appeared to move. He thought it, of course, was the breeze, and resumed his devotions, when the rattle again sounded, and looking up he saw the loveliest vision of a little child, with its hand resting on the window sill, visible only from the waist up. He never forgot the beauty of the face; it seemed to shine while its garments were the purest white, and its golden hair hung in long curls over its shoulders.

When this spirit child saw my father, he raised his right hand and beckoned to him three times to come forward. My father started to do so, when an idea of the child being a spirit occurred to him, and he fled in terror. On the outside he met the old woman who acted as sexton of the Church and told her that she had locked a little boy therein. They both went back into the chapel, but the vision was gone; nothing to be seen but the open window and little table beneath. They searched the grounds, but no child was there nor had any one seen a child around, and no children lived anywhere near. On returning to the priest, he told him of the occurrence, and he said it was a heavenly vision, and if he would say certain prayers in the chapel for fourteen days, it would come again; but it never returned. The priest thought it was because he missed one evening's prayer.

After that time, he was sent to Archbishop McHale, for further religious training, and the training he received made him a doubter of the Catholic doctrine. He was always consumed with a desire to know more, and to penetrate as far as possible into the knowledge of the truth in God. Slowly and surely his Roman faith was undermined, and before taking orders as a Priest he threw them overboard altogether, becoming a Protestant. Every Irishman knows what becoming a "heretic" involved in those by-gone days: Persecution in every imaginable form. When but nineteen years old he married my mother and they left the old sod and sought freedom of opinion (like many others) in America, the home of the free.

If my dear father had not died of a broken heart and spirit from the reverses brought on by the civil war, he would have been prime mover in this idea, of searching for light and truth that is now agitating some of our best minds. To come down to later facts, my husband who is a materialist of the strongest type, and who thinks all spirit manifestations bosh, recounts how the night before he was wounded the whole occurrence of the next day was spread out before him in sleep, to the minutest detail; but he heeded not the warning, but went to his doom, and is now drawing the extravagant sum of \$6 per month, for a broken shoulder, that he continually keeps him in misery. He acknowledges that his dream was a warning, yet still he laughs and is an unbeliever. I would like to know what dreams are made of, for I am a great dreamer and can always depend on the coming of certain events, by my dreams. I long for a knowledge of the truth.

MRS. M. J. GALPIN.

San Antonio, Texas.

## A QUEER AFFLICTION.

## A Missouri Boy Gets In a Mesmeric State and Does Funny Things.

One of the most singular cases known to medical science has come under the notice of the St. Joe, Mo., physicians, who say in all their study they have heard of but one or two similar ones. The disease is neurosis, and the victim is the twelve-year-old son of B. F. Robertson, a well-to-do farmer, living four miles below the city. Three months ago the peculiar symptoms were first noted, when the boy fell asleep one day while playing. Afterward it was an everyday occurrence for him to go to sleep while standing up or lying down. Members of the family say that whenever he would fall asleep in this way they would attempt to wake him, but it would be of no avail as he could generally sleep for three or four hours and wake up on his own accord. He seems while sleeping to be in a mesmeric state or condition, knowing everything that is taking place around and about him. When the boy goes to bed at night, he no sooner lies down than he is to an appearance sound asleep, but in a few moments afterward he will arise from the bed and commence perambulating through the house. He does not confine his sleep-walking to the house, but has been found at the barn, 200 yards away, feeding the horses, although apparently in a sound sleep, out of which he can not be awakened. He is watched, but allowed to wake at his own will.

W. I. Heddens, the attending physician, has this to say of the case:

"The disease is a nervous one. At all times I find that the action of young Robertson's heart is irregular. It seems as though it was impossible for the boy to lie down without going into this mesmeric or sleeping state. I noticed that when I placed him in my operating chair and pushed it back,

bringing his head on or near a level with the body, he immediately went into this sleepy state. From appearances and the actions of the patient, he has too much blood in the brain, causing it to become congested. It is a question, I think, whether or not the blood is not thrown there too rapidly or away too slowly. When the boy is in this hypnotic state, he seems to be perfectly conscious of everything going on about him, but nothing wakes him up. He seems to be perfectly under the influence of the person talking to him. Yesterday, when he was in the office lying in the chair, I handed him a string and told him it was a fishing line. He understood me, and pretended as though he was fishing with it. From all appearance, he has not the least particle of feeling in his body, and you can stick a pin in his flesh anywhere without his giving evidence of having experienced pain. I believe the case curable, and think the boy is improving, but it will be some time before he is entirely well."

The father says the boy is frequently found fast asleep while standing on his feet. During his sleep he can go to any part of the farm and find his playthings as he left them scattered around while awake. One day last week he sat down in a chair and immediately fell fast asleep. In this condition he went to a cupboard, got out a cigar which he had seen there when awake, got a match, came back to the chair and lit it sitting there asleep, smoking until he had consumed the entire cigar. It did not make him sick, although he had never before had a cigar in his mouth. The boy is in every other way as healthy as any child, and it is a hard matter, according to the physicians, to account for his being afflicted in the manner in which he is. The balance of the family are in perfect health, and none of them show any signs of being of a nervous disposition. The boy is brought to the city for treatment once a week, and his physician, Dr. Heddens, is of the opinion that in a few months he will be all right again. In all the boy's sleep-walking, which occurs every night to a certain extent, he has never once hurt himself in any manner, but walks around the different rooms of the house, over the farm, and all through the barn, among the horses, as well as any one with both eyes open. The boy has never been sick to amount to anything, and was never subject to epileptic fits or any thing of the kind. This makes the case even more strange.—*Ex.*

## JOHN BROWN'S BROTHERS.

Upon our arrival in Pasadena, writes a correspondent from California, the first event of interest that attracted our attention was the funeral of Owen Brown, the son of the Captain John Brown of Harper's Ferry fame. The great tabernacle was filled with people from all parts of the country to pay their respects to the son of the great hero, for he was the sole survivor of the twenty-two who fought on that eventful occasion.

The two brothers, Owen and Jason, have made Pasadena their home for the past five years, living alone way up in the Sierra Madre Mountains; and people coming from the East like to visit the spot where two such historic personages have selected their home. Accordingly, one lovely morning in February, we started on the trip so many have taken before us. The day was perfection—a day that cannot be described, but one of the days characteristic of Southern California in winter. Our way led across the San Gabriel Valley, rising so gradually we hardly realized that we were ascending. All of a sudden we came upon a party of hunters, out for sport—for that day Mrs. J. C. Fremont was the honored guest of the Art Loan Exhibit, and was to crown the victor of the chase as one of the attractions for the evening. We waited till three times we saw the hunters dart after their game, then we continued our journey upward.

Soon we reached a high level called Los Cacicatas, where we found a cluster of houses, one of which was a sanitarium, where many a poor invalid has been brought back to life. Here we saw a row of burros saddled ready to take the traveler over the mountains to Switzer's Camp, a most lovely spot in the heart of the mountains; but we were bound for the home of Jason Brown, so we only waited to look back and exclaim over the lovely view that presented itself, for we were now hundreds of feet above sea level.

Now the ascent was very steep, and on the edge of a precipice that looked hundreds of feet down into Millard's Canyon. We preferred to be on *terra firma*, so we walked most of the way up, and at all once, when we least expected, we turned a corner and there stood the little cabin, and a view of such exquisite beauty that we were almost entranced. We had taken a pair of excellent field glasses, and now made good use of them.

As far as the eye could reach to the west lay the Pacific Ocean, looking at that moment like a sheet of gold. Catalina stood out in bold relief. Looking nearer, we saw the Raymond Hotel, then the beautiful little city of Pasadena extending almost to the foot-hills. It surely is just what its name signifies—the Crown of the Valley.

Mr. Brown had gone to Pasadena. A very pleasant couple occupied the cabin; they cordially invited us to come in. It contained only one room, with two beds, a cooking-stove in one corner, and everything necessary for comfort about the room. The lady said they had come to stay while Mr. Jason Brown went to Ohio to see his family and perhaps to bring his wife home with him. She showed us stereoscopic views of the place, and the Life of John Brown, which they kept there for sale. She said the brothers would give them all away, they are of such a generous nature, but their friends insisted that they should sell them, as they are not wealthy by any means. A donation was given them by Pasadena people not long ago; they sent it all to the Charleston sufferers. We ate our lunch here, then took a walk farther up the canyon to another log cabin, where one of the brothers sometimes stayed. The way led through a shady walk, a little stream running one side, ferns everywhere, and the tall yucca stalks projecting from the extreme top of the ridge. Our gentleman friend made the ascent, and succeeded in getting several fine ones. They use them here for pin cushions, and they make very good ones, too. We were looking about and enjoying the loveliness of the place, when we found that if we were to get to Pasadena before dark we must be going. From the cabin door we could see the grave of Owen Brown—a little place leveled off, not far from the house, right on top of a peak, and 2,000 feet above sea level. He arranged the place himself, and the brothers are both to lie there. We visited the spot and took some moss from the grave as a memento. A simple white painted board bears this inscription: "Owen Brown. Died Jan. 8, 1889, aged 64 years."

I could not think what a grand place for the country to rear a monument to the memory of one who risked his life, and would



I have given his life for a noble freedom of the slaves. As we were going down the hill, feeling a sense of regret that we had not seen Mr. Jason Brown, we met an old man coming up with a basket of provisions on his arm. We found it was the object of our visit. He stopped and chatted, told us of his intended trip home, of his hope that his wife, who is an invalid, would be able to come with him to his lonely home.

We asked him if it was not hard to carry his provision so far; he replied that when he first came he could not do it, but the bracing air of the mountains and the walking a little more each day had given him such strength that he did not feel it a burden at all. I was charmed with his manner and the sweet expression on his face. He looked like a man that had been purified through the trials of life. One feels lifted to a higher plane to shake hands even with a grand man.

I felt that living in the sweet pure air of the mountains and looking on the grandeur of the works of love might have added to his store of strength, as it will lift any one who views the works of nature aright. We felt our day had now been made complete, and we took our places in the carriage and rode down into the valley, feeling that the day had been one long to be remembered. We rode round by the "Devil's Gate" home; it was wild, romantic spot, cool, a lovely stream of water flowing through the ravine, showing that the name implies nothing. Then over Monk's Mill, past the Painter Hotel into the city.—M. A. BATCHELDER in *Christian Union*.

## Woman's Department.

CONDUCTED BY SARA A. UNLERWOOD.

### LAW-MAKERS' LENIENCY FOR WIFE BEATERS.

In the English House of Commons recently occurred the following, which I quote from the *London National Reformer*: "Mr. Bradlaugh asked the Home Secretary whether at Manchester Assizes on the 4th of March, John Matthews was convicted of manslaughter (killing his wife by a kick); whether John Matthews had been previously convicted twenty-three times, three of these convictions being for assaults on the woman he killed; whether the said John Matthews was sentenced to two months' imprisonment with hard labor; and whether he would lay upon the table the record of these various convictions."

Mr. Matthews: "Yes, sir, this prisoner was convicted as stated. I have not at present the particulars of his previous convictions, but I am informed by the Clerk of Assize that there was a long list of previous convictions against him, and that he had been two or three times convicted of assaulting his wife. The jury after a long deliberation, accompanied their verdict of manslaughter with a strong recommendation to mercy on the ground that they did not think any serious mischief was contemplated. He had kicked his wife on her leg, which had varicose veins, one of which was ruptured, and she bled to death. The judge acted on the view of the jury, and punished the prisoner for the mere assault. I do not think any purpose would be served by laying the prisoner's record on the table of the House."

Mr. Bradlaugh: "Were not the twenty-three previous convictions unknown to the jury when they made the recommendation to mercy? Had not the prisoner been previously sentenced to two months' imprisonment for assaulting his wife? and did not the judge know this when he indicated the two months' sentence for actual killing?"

The reply of the Home Secretary to these questions is not given, but the inference is that Mr. Bradlaugh was correct in his assumption that the judge was aware of the husband's previous abuse of his wife, and that he was really guilty of murder, and yet he only fined the brute for a common assault. The tone of the Home Secretary's reply shows also a wonderful lack of any indignation or feeling in the matter; but Charles Bradlaugh deserves a vote of thanks from the women of all countries for calling public attention in England to the too prevalent ill-treatment of women by men to whom the laws (man-made) give the legal guardianship of women. Sometimes it is the daughter who is beaten and abused, but much more frequently it is the wives of brutal men who thus suffer from the still untamed barbarism of the race, encouraged thereby by the defenceless position of women under our one-sided laws.

Max O'Rell, in his book of "John Bull and his Island," cites in chapter eleventh a number of such instances of cruelty to wives as Mr. Bradlaugh refers to, and says "Animals are very well treated in England even by the roughs of the lower classes in London. The principal reason of this is, that the Society for the Prevention of Cruelty to Animals, has numerous agents, and any one convicted of ill-treating an animal is liable to six months' hard labor. . . . When the London carmen treat their wives as well as they treat their horses, I shall appreciate their sentiments of humanity; as it is, they only remind me of the love of the Turk for his dog. If, in the streets of Constantinople, you were seen to harm a dog, you would immediately have the police at your heels; but you might serve a woman or child as badly as you pleased, and no one would think of interfering with you. . . . A Society for the Protection of Wives is to be formed."

Though public opinion here in America is not so callous to the shamefulness of wife-beating as it is in England and other assumedly-civilized countries, and the major part of the cases of wife-abuse brought to light in this country are committed by foreigners, yet there still remains a deplorably large minority of American wife-beaters, whose cowardly brutality is brought out in the records of Justice and Divorce Courts.

In a very recent divorce case in this city, where a Mrs. Dunlay sought a divorce from her husband, a teamster, a four-inch folding knife was shown by which he had enforced his marital authority. "I can show several scars on my body where he has cut me with the knife," said the wife. He had celebrated her last birthday by breaking her arm, and had on a previous occasion broken the bones of her wrist; for these cruelties he had been fined eighty-five dollars, and was then working out the fine in the Bridewell. The published report of this case states that, "When Mrs. Dunlay remarked that her husband attempted to kill her with a pitchfork, the crowd present laughed, which brought tears to the poor woman's eyes."

Items of the same general purport are by no means unusual in our newspapers, and scarcely any one who sees much of the world but can recall individual cases of wife-abuse coming under his or her observation which were never taken to the courts, and hundreds of instances occur of which the public never hears by reason of the woman's devotion to her brutal companion, her fear of shaming their children, her own family pride, or other reasons. A case which had come to her knowledge because she had been called upon to protect

the sick wife from the blows of the father of her children, said indignantly, "But why that woman bore such repeated abuse I am unable to determine. I said to her: 'Have you no self-respect left? Why don't you leave him?' but she declared she had no way of getting a living for her three little children away from him, nor could she leave them to his tender mercies unprotected by her presence." Powerful enough reasons for enduring abuse for any mother.

But public opinion would have long ago made cases of wife-beating and abuse much less frequent, but for the male legislation in regard to women. While there still stands unrepealed in our law books, laws which implicitly allow the personal chastisement or restraint of the wife by the husband, and while women generally are debarr'd by men from taking any part in the making of laws concerning their own condition, so long must women be subjected to abuse from brutal men, in spite even of a more enlightened public opinion on the subject which makes such cases disgraceful when known. A lawyer writing on this subject says that, "A movement was lately made in England, to abrogate the barbarous provisions of the old law, but it is said the lower orders of the people still cling to their privileges under this old law, and look upon any change with extreme disfavor." "The people" in this case, as usual, means the male voters and consequent law-makers, and in this country, also, where the most ignorant and brutal man has a vote, while his wife, and the noblest and most intelligent women in the land as well, has none, just laws regarding women, and especially the rights of wives and mothers, can never be attained. The subject of a husband's legal power over his wife, was being discussed in the parlors of a home where enlightened opinion of woman's proper position in political matters prevailed, and a young lady present being told that laws allowing the husband to chastise his wife moderately were still on our statute books and could be enforced, looked up in doubtful astonishment. "What!—not here, in this country?" she exclaimed. The gentleman of the house replied, "Yes—here in this country, in this State—in this city—in this house, should I so will, although public opinion would probably be against me, and my wife would not permit me, but the law would sustain me." This, however, I believe, in America is true only in those States where the so-called "common law" stands unmodified by State legislation, and consequently is not true of Illinois. An old writer on this subject quaintly says: "Justice Brooke, 12 Henry VIII. fo. 4, affirmeth that if a man beat an outlaw, a traitor, a pagan, his villain, or his wife, it is punishable because by the law common, these persons can have no action. God send Gentle Woman better sport, or better company." So say we, all of us.

### BOOK REVIEWS.

[All books noticed under this head, are for sale, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

A STUDY OF MAN, AND THE WAY TO HEALTH. By Dr. J. P. Buck. (Cincinnati: Robert Clarke & Co. 1889, 8vo.)

This work may be characterized as a broad philosophical essay on human nature and the nature of human environment, by a highly respected physician, who is also an avowed theosophist. With so wide a scope, and under such exceptional conditions of authorship, the book is not an easy one to fix the place of, and it is sure of a severe ordeal in winning way to general recognition, because it is almost a necessary qualification for public favor that a book must be classified, labeled, and put in this or that regular pigeon-hole of the public mind. Otherwise, a book is apt to hang like Mahomet's Coffin between earth and heaven, without secure repose on the earthly commonplace, yet without actual translation to the Pantheon of the literati. But persons who are not extremists—who are neither visionary nor merely matter-of-fact—and most persons are of this intermediate, colorless quality—are just those who complain most when some one else holds to a safe and golden mean in his utterances, forgetting that the brightest jewels of life are set in the midst, not at either end, of our range of experiences. Dr. Buck's book is a many-sided one; he looks at the truth from more than one point of view; he is thoroughly original, and thoroughly in earnest; he sinks his personality in his subject; and those whose own experiences have been most varied and most fruitful will be his most appreciative readers. We doubt that there is an orthodox idiot in America whom the book will not offend, if he can be seduced to touch it; and we know that it will prove a stumbling-block to every long-sided, one-sided crank who may hope to find mirrored there the reflection of his own peculiar perverseness. The book reflects the man—a strong individuality, to the making of which many predisposing influences and much acquired experience have conspired. We have seldom seen a personality whose ins and outs—that is, whose heredity and environment, to use the biological phrase, were more harmoniously adjusted. The result is broad, sound, clean, kindly and manly. There is not a harmful or dangerous drift in the book. Most of the author's propositions will command assent from thoughtful persons, and what does not thus affect them will at any rate be salutary, as stimulating healthful inquiry.

Perhaps we may say, that Dr. Buck's temperance is most conspicuous throughout his work. He seems to hold himself in with a firm hand at every turn of thought, as if afraid to give loose rein—as if feeling his own way along, with always a thought of his reader's own safety. This will, as we have said, disappoint those who are used to a rattling gait over their own private courses. What shall we do with so many-sided a writer who rounds out his theme so well? Here is a professor in a homeopathic college who writes a medical treatise without a word of the doctrines peculiar to his school. Here is a Spiritualist who has no dream of the Summer-land to relate, produces no ghost, gives not a rap on the furniture. Here is a theosophist without a Koot Hoomi or even a Blavatsky, who has not even heard of the "Theosophical Society" or "Nirvana or bust." Here is a psychic researcher who seems to believe that there is or may be such a thing as psychic science. Here, finally, is a man of the world, observant of every crime, vice and degree of evil, who does not moralize, or dogmatize, or quote scripture. No wonder it is hard to pigeon-hole!

"A Study of Man" has three primary aspects. It is first a professional treatise on hygiene or sanitation, dealing less with the art of curing disease, than with the science of preventing it, and of keeping a sound mind in a sound body by obedience to the laws of mental and physical health. The physiology of the work seems to us sound, and its psychology to be an advance upon the present state of that science.

Secondly, as to its abstract philosophy, or metaphysics, Dr. Buck's chief insistence is upon the principle of Duality. The present reviewer is himself a consistent Monist, and would take issue with the author here, did he not know that Dr. Buck also posits Unity back of his Dualism. He is therefore in entire agreement with the author, seeing that the principle of counterparts, or a universal autonomy, underlies every single aspect of nature. Whether it be between the subjective and the objective—the nominal and the phenomenal—centre and circumference—good and evil—male and female—there prevails everywhere a contrary, one term of which implies, admits, and requires the other, in order to the actual existence of both. That is the Spinozan "Natura Naturata," to the fulness of which Dr. Buck gives us more than a glimpse. In carrying out this principle, nothing is over or more conspicuous in Dr. Buck's philosophy than his presentation of involution as the counterpart of evolution. Like all competent scientists, he accepts the scientific facts of the evolution of material form, of which there is no question; but he opposes the most dangerous and seductive half-truth with the equally undesirable facts of the correlated and correspondent involution of

idea (or spirit) which for most modern scientists is a meaningless fiction of the imagination. But as everywhere else, so here does the principle of Dualism require the recognition of the one as well as of the other; and so does sound philosophy teach us to seek the whole truth in neither of these, but in the adjustment of the relations between the two. If Dr. Buck be wrong here, nevertheless he errs in a goodly company of philosophers and truth seekers, whose names still shine athwart the courses of human thought since when man became a living soul. Thirdly, in its moral or ethical aspect, Dr. Buck's work takes its stand upon a broad, kindly, humane Altruism. This is the real keynote of the treatise, whose full meaning will be realized most fully by those whose lives are ordered most nearly in harmony with that god-like principle which forever opposes each one's own "adversary"—the Satan of Selfhood, that "Poor-Devil-all-alone," as some one has wittily yet compassionately said.

Subjected to strict canons of literary criticism, Dr. Buck's work is of uneven merit. He has thought more than he has written, and his substance is often better than the form it wears. Here and there might there be equal vigor with less ruggedness, and the author sometimes seems to waver between an intention of writing down to a certain level of comprehension, and an impulse to write up to his own highest intuitions. We personally like him best at his own best, when the sparks fly quickest and brightest from the white-hot thoughts he hammers here and there with strokes of real eloquence.

But we cannot protract our review. Let us simply give the heads of the several chapters. These are fourteen in number, treating of the Criterion of Truth; Matter and Force; the Phenomenal World; Philosophy and Science; Life; Polarity; Living Forms; Planes of Life; Human Personality; System; Consciousness; Health and Disease; Sanity and Insanity; Involution and Evolution of Man; and the Higher Self. In handling these themes, Dr. Buck has done fealty in one respect, if in no other—he has produced a professional treatise, over and beyond the orthodox medical schools, which is at the same time free from suspicion of unwholesomeness, sensationalism, or charlatanism. No man has lived in vain who has discovered that "selfishness is the father of vice; altruism, the mother of virtue;" and one who illustrates this truth in his daily walk is a public benefactor. F. T. S.

### New Books Received.

Lovell's International Series: Penny Lancaster, *For the Underdog*. In Exchange for a Soul: St. Catherine's Tower, New York: Frank F. Lovell & Co. Price, 30 cents each.

The Drama of the Nineteenth Century. A lecture by Voltaire de Cleyre. Pittsburgh, Penn.: R. Staley & Co. Price, 10 cents.

1889 With Scientific Predictions. St. Louis, Mo.: Magic Circle Publishing Co. Price, 25 cents.

### Magazines for April not before Mentioned.

Wide Awake. (Boston.) John Burroughs at twenty, is the frontispiece of this number which accompanies a story of his boyhood. Raleigh and the Potato is a biographical and historical narrative. The Cascarani Dance gives instructions for a joyous Easter game. The Public School Cookery has suggestive diagrams for making Men and Things, the new department, is overflowing with good things.

The Forum. (New York.) In the April number of the Forum Prof. George P. Fisher of Yale, points out the necessary conflict between Catholicism, as interpreted by Cardinal Manning, and American institutions. The extraordinary career of Boulanger in French politics is narrated by a Parisian journalist. The Rev. Dr. W. B. E. Turner, a student of Dr. W. T. de Vries, reviews the Negro problem. Mr. Edward Atkinson, in the last of his series of essays on social reforms, emphasizes the necessity of giving reformatory agitation a practical turn. Ethics of Art, defines what art is and Mr. H. C. Bunt of the Cleveland bar, explains the true meaning of the Monroe Doctrine.

St. Nicholas. (New York.) A pretty sketch of Little Lord Fauntleroy and Elsie Leslie Lyde, with illustrations, opens this month's installment of good reading. The Bells of St. Anne still continues to keep the interest of the readers. Ancient and Modern Artillery is for boys, and the story of a Doll-house is for girls. There is also a great variety of poems, short stories and pretty illustrations.

The Atlantic Monthly. (Boston.) Oliver Wendell Holmes' poem in honor of the dinner given to James Russell Lowell on his seventieth birthday will interest many readers. A studious paper on The People in Government is contributed by H. C. Merwin. Why our Science Students go to Germany is answered. Thomas Basin, Bishop of Lisieux, forms the subject of an article. Before the Assassination, and after, are continued. Fasse Rose, and Hannab Collin's Jim are concluded.

The Chicago Law Times. (Chicago.) An interesting table of contents appears for April. A biographical sketch of William Blackstone opens the number, and is followed by The Woman Lawyer; Conspiracy Against the Republic; The Death of Harry Vane; Department of Medical Jurisprudence; Revenue Laws of Illinois, etc.

The Freethinkers' Magazine. (Buffalo, N. Y.)

This Magazine for April contains a full-page steel-plate portrait of Dr. R. B. Westbrook, President of the American Secular Union, a good likeness of J. J. McCabe, and full biographical sketches of each.

The Century Magazine. (New York.) This issue of the Century is a veritable Centennial number as one half of its pages is devoted to this subject. The Inauguration of Washington; Washington at Mount Vernon After the Revolution; and Washington in New York in 1789 are historical sketches profusely illustrated. Mr. Charles Henry Hart, describes the Original Portraits of Washington, and McMaster, the historian, writes concerning A Century of Constitutional Interpretation. The illustrations of persons, places, and objects pertaining to Washington are authentic and never before engraved before, being reproduced from original paintings and drawings. George Kennan continues his Russian articles and the serials and short articles continue in interest.

The Eclectic. (New York.) Prof. Huxley's paper on Agnosticism has attracted much attention and controversy. Prof. Edward Dowden talks of The Hesperian Forest for Literature. Dr. E. B. C. Garner will attract all interested in Westminster Abbey. Some Curiosities of Diet is entertaining. Mrs. Humphry Ward, the author of Robert Elsmere, gives a clever and scholarly talk on The New Reformation, a continuation of the subject of the celebrated novel in dialogue form.

The English Illustrated Magazine. (New York.) An excellent table of contents is given for April. On Two Shores is a prospectively illustrated. A continued story entitled The Better Man is commenced, and Archibald Forbes contributes a characteristic article.

Current Literature. (New York.) A great variety of articles, notes and sketches fill the pages of this Magazine of record and review.

The Sideral Messenger. Northfield, Minn. 1

Light, New York.

The Unitarian, Ann Arbor, Mich.

The Theosophist, Madras, India.

The Path, New York.

The Unitarian Review, Boston.

Also:

The St. Louis Magazine, St. Louis, Mo.

The Homiletic Review, New York.

The Manifesto, Canterbury, N. H.

Our Little Ones and the Nursery, Boston.

John Lewis Childs, Floral Park, New York, has issued his Catalogue for 1889. It consists of a select assortment of choice Flower and Vegetable Seeds and Annuals. The cover is most artistic and attractive. Mr. Jos. Jefferson has been engaged for a number of years upon his autobiography, which will soon begin to appear in *The Century*. No more interesting record of a life upon the stage could be laid before the American public, and Mr. Jefferson's personality is perhaps more sympathetic to the people of this country than that of any actor we have had. He is the fourth in a generation of actors, and with his children and grandchildren upon the stage, there are six generations of actors among the Jeffersons. The autobiography will begin in *The Century* during the coming month, and the installments will be illustrated with a portrait gallery of distinguished actors.



"Brother Charlie, what does it say on that big board, under the birdies?"

"It says 'Be sure to get Hood's Sarsaparilla.'"

"Why, that's what Mamma told us."

"Yes, and she said 'Do not take anything else, no matter what they offer you. Look for the big letter Z on the bottle, with Hood's Sarsaparilla on it.' And that's what I'm going to do."

This little dialogue dwells upon a point we wish to strongly impress upon your mind. If you have been led to de-

cide, from the advertising or from what you have heard in regard to cures effected by Hood's Sarsaparilla, that you will try this medicine, you should not allow yourself to be induced to buy some other preparation, which may be claimed to be "as good as Hood's." Remember that the sole reason for recommending something else when Hood's Sarsaparilla is called for is that more profit will be made on the substitute.

Therefore we say: Insist on having Hood's Sarsaparilla. Do not be induced to buy any other. Hood's Sarsaparilla is the ideal Spring Medicine.

## HOOD'S SARSAPARILLA

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

100 Doses One Dollar

### "A New Man Made out of a Rheumatic Wreck."

LYDIA, S. CAROLINA, Jan. 13th, 1889.

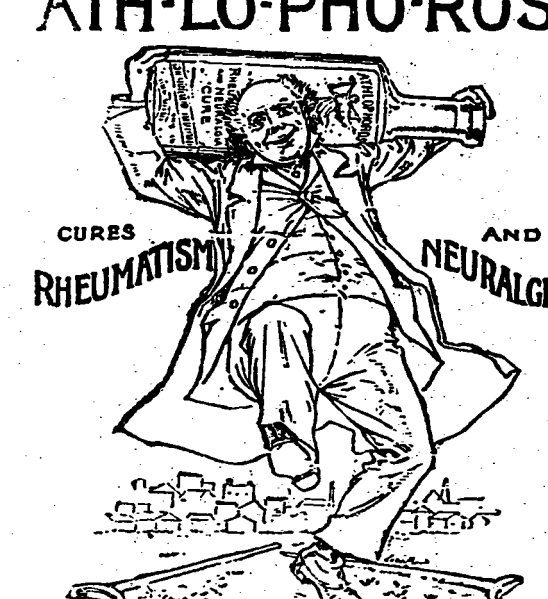
Dear Sirs:

Enclosed please find \$5, for which please send by express 6 bottles of A. H. Phosphors to Mr. Oliver Parrot, Darlington, S. C. I have taken 3 bottles of A. H. Phosphors, and am about cured of Rheumatism. I have one more bottle to take which I think will effect a permanent cure, and make me feel like a new man made out of a rheumatic wreck. I am 50 years of age.

Mrs. Oliver Parrot is 70 years of age, has been in bed for months, and under the treatment of the most skillful physicians, but continued to grow worse and worse. She has quit the doctors, and by my advice has taken 3 bottles of your A. H. Phosphors and is now on her feet again with a fair prospect to get well. Surely your A. H. Phosphors is not a "quack," but a Godsend to relieve suffering humanity.

Yours respectfully,  
Rev. J. K. McCain.

Sold at all Drug Stores at \$1.00 per bottle, or direct from THE ATHELPHOROS COMPANY, 112 Wall Street, New York.



"NO MORE RHEUMATISM FOR ME"

SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN Send to A. W. GUMPA & CO., Dayton, O., for prices. Over 400 second-hand and shop worn guns, rifles, and sporting weapons taken in exchange. Nickeling and repairing.

63RD ST. 3RD AVENUE, NEW YORK.

I sell more bottles of Dr. Seth Arnold's COUGH KILLER than of any other cough medicine kept in stock, although I keep fifteen varieties.

F. M. Robertson, Coryville, Kan.

Druggists, 25c., 50c., and \$1.00.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American poultry writers, for Market and POULTRY for PROFIT.

Tells how she cleared \$149 on 100 Night Brahmas in one year; about a mechanic's wife who cleared \$300 annually on a village lot; refers to her other members, and many more who CLEAR \$1500 ANNUALLY. Tells about incubators, brooders, catalogs, etc., and how to get them. Address: DAYTON, OHIO, 45 Randolph St., Chicago, Ill.

OPINION HABIT Painfully cured in 10 to 24 days. Treatment, Trial Free. The HUMANE LEXEMBY CO., La Fayette, Ind.

## The Century Book and Paper Co.

Is an incorporated stock company with \$250,000 capital stock, managed by experienced business men, and adapted by being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc., at an average discount of more than fifty per cent. The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay postage and packing.

Besides being among the largest manufacturers in the West, the company are operating stores and offices in various parts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 on up to \$25,000, either on salary or commission, for their present headquarters at 255-257 Wabash Avenue, Chicago, being one of the finest book emporiums in the country.

### SYNOPSIS OF THE COMPLETE WORKS

OF ANDREW JACKSON DAVIS.

Comprising Twenty-nine Uniform Volumes, all Neatly Bound in Cloth.

Postage 7 per cent. extra. If sent by express, the Charges Payable on Delivery.

Nature's Divine Revelations.	\$3.50
The Physician, Vol. I.	1.50
The Teacher.	1.50
The Seer.	1.50
The Reformer.	1.50
The Thinker.	1.50
Magic Staff—An Autobiography of A. J. Davis.	1.50
Being 24 Discourses.	1.50
A Stellar Key to the Summer-land.	1.50
Arabia, or Divine Quest.	1.50
Approaching Crisis, or Truth vs. Theology.	1.50
Answers to Ever-recurring Questions.	1.50
Children's Progressive Lyeum Manual.	60
Harbinger of Health.	1.50
History and Philosophy of Evil.	1.50
Events in the Life of a Seer. (Memoranda.)	1.50
Philosophy of Special Providences.	1.50
Free Thoughts Concerning Religion.	1.50
Pantheism, Containing Harmonical Answers.	1.50
Philosophy of Spiritual Intercourse.	1.50
The Inner Life, or Spirit Mysteries Explained.	1.50
The Temple—On Diseases of the Brain and Nerves.	1.50
The Fountain, with Jets of New Meanings.	1.00
Tale of a Physician, or Seeds and Fruits of Crime.	1.00
Diakka, and their Earthly Victims.	1.00
Genesis and Ethics of Conjugal Love.	1.00
Views of Our Heavenly Home.	75
	\$36.10

The Complete Works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

### FREE 1000 WATCHES!!

To agents who will introduce our Watches and Jewelry we will give a Watch Free. Send your address and 3-cent stamp and be convinced. W. M. WILLIAMS, 123 Halsted Street, Chicago, Ill.

## LAND Corn Belt

IN THE

IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA.

Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement, is offered for sale on easy terms, at low prices and with clear titles.

FREDERIKSEN & CO., 181 WASHINGTON ST., CHICAGO, ILL.

Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

### A GOLD WATCH FREE!

Any reliable person who will devote a few hours to recording names for us. Teachers can give evenings or Saturdays. This is the chance of life-time for mechanics, farmers, young men and women who can not pay cash for a good time piece. For full particulars free address

L. P. MILLER & CO., 163 LaSalle St., Chicago



L. P. MILLER & CO., 163 LaSalle St., Chicago

## Union College of Law.

The Law Department of Northwestern University.

JUDGE HENRY BOOTH, LL. D., Dean and Prof. of Real Estate. HON. HARVEY H. HURD, (late revisor of Illinois Statutes), Prof. Common Law, Pleading, Evidence and Statute Law. HON. WM. W. FAWCETT, ex-Chief Justice of Ill. Ct. Cook Co., Professor of Equity Jurisprudence, Pleadings and Practice. JUDGE MARSHALL A. EWELETT, LL. D., (author of Leading Cases on Disabilities Incident to Infancy, Coverture, Idioty, etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. N. S. DAVIS, LL. D., Lecturer on Medical Jurisprudence. Diploma, granted in two years' attendance, admits to the Bar of this State. Attendance a less time is credited to applicants for admission on examination before Supreme Court.

Prizes.—HONOR prize for best thesis or brief, \$50. Faculty prize for best proficiency in the senior class, \$25. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for best graduation delivered at commencement, \$50. The fall term begins Sept. 19th, 1889. For Circular or Information, address, HENRY BOOTH, Dean, Chicago, Ill.

## JESUS AND THE PROPHETS

AGAINST PAUL.

BY ALFRED.

Their teachings are placed side by side in this pamphlet and will be found interesting.

Price 10 Cents per Copy.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

### MEDIUMSHIP.

—A—

### CHAPTER OF EXPERIENCES.

By MRS. MARIA M. KING.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
" 6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line.

Reading Notice, 40 cents per line.

Lord &amp; Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, April 13, 1889.

## H. O. Pentecost—"Too Many Irons in the Fire."

Reverend Hugh O. Pentecost, who publishes the "Twentieth Century," preaches three times each Sunday at different places in and near New York, makes anti-poverty speeches, and does sundry other things—too many to do them all well perhaps, has dipped into Spiritualism a little, rather at random one would think, and without due discriminating care. He concludes that he is not yet satisfied either way. It is not proven or disproven, and he thinks that scientists like Darwin, who know how to sift and weigh evidence, should decide this matter of spirit presence for the common people. Have the reverend clergy no competence; no interest in a question vital to them? Should they not investigate? What more important to disprove the materialism which they preach against?

Should they shift the matter over to the scientists? It is well for the scientists to take it up. Some of them have, and in several eminent cases where they have been thorough, patient and fair, in the true scientific spirit and method, they have been convinced. But suppose they refuse to investigate, as Huxley has, should the rest of mankind wait for them? Without at all underrating the value of thorough scientific training, it is as absurd to suppose that those not professional scientists are not competent to observe and judge facts as that the laity are incompetent to judge of religion, but had better let a priesthood settle their theology for them. Where costly apparatus, like telescopes and retorts, is needed, we must put a good deal of trust in those who have the apparatus; and to do them justice, the astronomer and the chemist usually give us the truth as they see it. But where only simple helps are needed, it is absurd not to investigate for ourselves. There are thousands of clear-brained men and women quite as fit to see, hear and judge the phenomena of Spiritualism as any Professors in our colleges. Let Mr. Pentecost spend half the time in this matter that he has in studying and preaching the old theology, much of which he is now trying to unlearn, and the supreme truth of a proof palpable of immortality might flash upon his mind and give new radiance to his words. Those without these spiritual experiences can but faintly dream how the conviction of the real presence of our ascended friends thrills and uplifts heart and soul,—reason and judgment coming in later to confirm the sacred truth.

Let the scientists help when they will, and their aid fairly given, shall be welcome, but we must help ourselves also. To investigate Spiritualism needs no expensive outfit. It is in the reach of poor and rich, of clergy and laity.

In the old anti-slavery days Garrison went to Rev. Lyman Beecher and urged him to take up the then unpopular question. Dr. Beecher heard his earnest plea, which he could not refute, and replied: "Young man, I have too many irons in the fire," and so, that "Great cause, God's new Messiah," passed him by, to be taken up by the woman heart of his daughter, who made the groan of the captive heard the world over from Uncle Tom's Cabin.

Mr. Pentecost has "too many irons in the fire." He and his like may live to regret not taking up this one. Meanwhile "we the people" must take it up, and at the eleventh hour, "When 'tis prosperous to be just," we may come in.

A number of the *Scientific American* has a finely illustrated article on "The Wells of the James River Valley,"

## Practical Philanthropy.

Thinking people everywhere are becoming more and more convinced that an "ounce of prevention is worth a pound of cure;" that in order to get rid of our criminal class we must cease making criminals; that the weak and unfortunate must be taken care of and trained to make respectable men and women. If necessary we must provide homes for the homeless and destitute.

For some years the Humane Society has interested itself in the protection of homeless children and those whose homes are worse than none, where they were cruelly abused by drunken and beastly parents; but the number of this class far outnumbered the ability of the Humane Society, and finally Mr. Dudley, the efficient secretary, together with Judge Jamieson and a few other charitably disposed persons, in looking over the broad field, decided that Illinois provided for all classes, except its homeless boys. These gentlemen prepared and presented a bill to the legislature two years ago, but it was not acted upon. This was a great disappointment, but the need was so imperative to save these bright active boys from becoming criminals and from being sent to the county jail, the Bridewell or reform school, en route to the penitentiary, that these gentlemen secured a charter for an institution to be called "The Illinois Industrial Training School for Boys." The purpose of the charter for this school was to furnish a home and school to which boys having no proper parental or other control might be committed, by order of a Court of Record, or by the consent of their parents unable to control them. To this end the Board of Directors of the School, in June 1887, secured a well-built and commodious house and four acres of ground, at Norwood Park, in Cook County, eleven miles north-west of Chicago. The house is sufficiently large to accommodate about one hundred boys at one time, but is inadequate to the present needs of the school. The purpose of the Directors is to retain no boy, generally beyond a year, or until a suitable home is found for him. This is the only non-sectarian institution in the State of Illinois whose governing board has complete control of the boys committed to its charge. It is ready and willing, in accordance with the Act under which it is organized, to care for all of the homeless and dependent boys in the State, as fast as its means will permit.

Believing it false policy to keep boys for a series of years or until manhood in any benevolent institution, because of the strong tendency to destroy their self-respect, individuality of character, and spirit of self-dependence, it will be the effort of the Board to have each boy transferred to a suitable home as soon as he is qualified to give satisfaction in it, the vacancy thus created to be filled by another applicant, otherwise uncareful.

While in the school the boys are to be instructed regularly in such branches of a common school education as they are capable of comprehending. They will be trained in agriculture and in mechanical pursuits, as far as practicable, and receive such other manual training as may be possible, in view of the general policy of the institution.

The Norwood Park School has now been in active operation nearly two years. It has been a grand success so far as rescuing from lives of degradation and presumably crime 222 boys, 113 of whom have found good homes. The school has outgrown its building, which, with four acres of ground was rented for \$600 a year; the rent has now been raised to \$1,000 a year; but it is entirely too small to accommodate the children. It is estimated that there are 700 dependent children in the city alone. Mr. Milton George and his wife became greatly interested in this school, having no children of their own, and have offered to give an improved farm of 300 acres at Glenwood, Ill., about twenty miles from the city, valued at \$80,000, if \$40,000 in money can be raised to provide suitable buildings for the same. If this effort is successful the institution will be built on the cottage plan, one cottage for every twenty-five boys. Workshops in which the boys will be taught various trades will be constructed, and the remainder of the 300 acres devoted to farming, the inmates doing all the necessary labor.

An invitation was extended to the members of the Chicago Women's Club and friends to visit the school. About seventy ladies responded. A special car was provided and a delightful day was passed. The boys, ranging from five to fifteen years, met the train at the depot; they were dressed in military suits, the gift of Mrs. Celia W. Wallace, and made a fine appearance. They escorted the ladies from the train and gave an exhibition drill which was admirably done. The whole building, school, workshop, library, etc., were inspected by the ladies and all felt that Mrs. Ursula Harrison, the efficient superintendent certainly had a "mission," and was fulfilling it well. Her heart is in the work; she is well fitted to discipline this class of boys. No corporeal punishment has ever been permitted, nor even thought necessary, and a brighter, rosier, healthier, happier 113 boys would be difficult, if not impossible, to find.

This school must not fail for want of money. It is working on the right basis. The whole State of Illinois is interested in its success; in fact, the whole country. This is the problem of the age, how to prevent a criminal class from growing up amongst us. This is a move in the right direction, and we hope the people of the State of Illinois will act at once in this grand work. No subscription is payable until the whole sum of \$40,000 is subscribed. Life membership is placed at

\$100; active membership \$25.00; annual dues \$10.00. Subscriptions may be paid by check or otherwise to the Treasurer, John T. Chum-asero, 148 Market St., Chicago.

## A New York Doctor Tells of Workings of Hypnotic Influences.

The New York Academy of Anthropology met at Cooper Union one day last week and listened to a lecture by Henry G. Hanchett, M. D., on "The Unconscious Man," says the *New York Times*. There was a very large attendance, and Dr. Hanchett's paper was given undivided attention. What the lecturer referred to as "the unconscious man," for want of a better name, is that power in men which directs every sense and every natural function—that mysterious inner sense that controls the conscious man. "The speaker exhaustively argued to show that in the very creation of man and his future physical growth this unconscious man is paramount to natural law so-called. In the processes of digestion, respiration, blood circulation, etc., he said that, though science could explain these functions and correct them, yet the hand of unconscious man could ever be seen working out nature's aims."

Dr. Hanchett went on to show how the influence of the unconscious man is felt in the life of the conscious man. Said he: "This unconscious man wakes up sleeping consciousness either at the regular hour or at a time especially intrusted to him over night. He will even be lenient on Sunday, though every other day must be begun at the same fixed, relentless hour. A teacher accustomed to give a fixed time to each pupil can soon note the end of any lesson without thinking of it or examining a clock. The approach of an hour at which we have an engagement unconsciously arouses us from study or reverie. This same unconscious man enables the bookkeeper to perform without effort complex mathematical problems. There are railroad ticket agents who can serve two customers with tickets and change with both hands at the same time. Such people acquire great confidence in this unconscious man. The same power will solve problems for us along the line of our accustomed mental activity which we ourselves are unable to solve. We often decide to sleep over a knotty matter, but the unconscious man does not sleep, and if the mental work we have in hand is to be done by faculties already trained in that direction, the unconscious man will often shake out the knots before we awake. Puzzles have been solved, briefs prepared, and even abstruse mathematical computations worked out during sleep, sometimes with and sometimes without so much co-operation of consciousness as is involved in dreaming.

"But the doings of the unconscious man can be detected in even a higher region. In the regions into which our aspirations sometimes soar, we get hints of a mental activity of which we are totally ignorant. These glimpses teach us that we are capable of higher and greater things than we ever accomplished here.

"Can we do nothing to develop the efficiency of the unconscious man? We attempt to do so every time we undertake the acquirement of any mechanical skill. We train the unconscious man in this direction quickest and best by doing very slowly and carefully, and with the greatest attention to the minutest details, whatever we wish to learn to do with facility. Hypnotism seems to afford the best means of gaining control of these higher departments of mental life. By setting consciousness aside and directing the unconscious man to certain efforts, through the suggestions of another person, he can be trained in the use of dormant faculties till they become strong and active."

## Some Pertinent Questions.

The Editor of the Religio-Philosophical Journal:

For the benefit of a few mediocre minds seeking light, will you kindly reply to the following:

1. Give without technicalities the scientific definition of "mind," "soul" and "spirit."
2. Is there any scientific evidence tending to show that these are intangible bodily parts—purely physical?
3. Is there such a state as unconscious personal existence? If so, define it.
4. Does science teach other than immortality by re-creation, or a continued succession of birth?
5. We recognize that man has conscious existence (sleep, trance, insanity, etc., notwithstanding) until death. That after death he has elementary existence (e.g., heat, light, etc.), is scientific evidence (if it exists) of the continuous personal conscious immortality of man.

## REPLY.

1. A certain order of thinkers delight in classification, and having thus arranged their subjects, they maintain their argument as though their divisions gave the cause and reason for the phenomena presented. Their conclusions would not be as befogged were they to rigidly adhere to their own terms without confounding one for another. Nowhere is this more marked than in the metaphysical, theological, or even scientific treatment of man's physical and spiritual relations. The old division has been, body, soul and spirit. Recently "mind" has been introduced. The soul is often spoken of as synonymous with body, and again with spirit, and spirit and mind are in the same manner exchanged. In truth the term soul must mean either body or spirit, and hence serves no purpose but to confuse. There is a physical body; there is a spiritual or celestial being, which carries with it the mind, which latter term embraces all that goes to make up the mental and moral being.

2. The meaning of the writer is somewhat obscure, but if he intends to ask, if the spiritual being has organic parts, not fashioned out of matter tangible to the physical senses, but of spiritual substance, this question must be answered in the affirmative.

3. Profound sleep is the nearest approach to a state of unconscious personal existence.
4. Science can teach no other genesis of spirit. The evolution of forms proceeds to man, who is the "greatest fact of creation," and the spirit is the greatest fact of his existence.

5. Scientific evidence of continuous personal consciousness after death, is furnished by the multitudinous facts of Spiritualism. In the outlying fields of mesmerism, dreams, trance, etc., facts converge in this direction. The manifestations of spirit presence make the system complete. The files of the RELIGIO-PHILOSOPHICAL JOURNAL furnish voluminous testimony, vastly more than can be crowded into the brief space at command. It is testimony of the kind that can be verified, and those who do not avail themselves of it, have themselves to blame.

"Science," too often used as a catch-word, means knowledge carefully observed and accurately recorded. Certain phenomena of Spiritualism have been observed by as well trained and capable minds as were ever brought to the investigation of any subject. Professors Hare, Mapes, Butleroff, DeMorgan, Crookes, Wallace, and Varley, investigated carefully, and were convinced of the truthfulness of the manifestations. They employed "Scientific" methods. We think we are justified in saying that the continued existence of man is scientifically demonstrated by the phenomena of Spiritualism.

## The Tiger Step of Theocratic Despotism, by Hudson Tuttle.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL who have read the articles by this author which have appeared from time to time, will know what to expect in this eight-page tract, which condenses the whole matter, showing the danger to the liberties of this country from the jesuitical scheme to found a priestocracy on the destruction of liberty of conscience and freedom of speech. It is published at a low price for distribution, and the friends of free thought are coming promptly forward, making heavy orders. J. G. Jackson ordered four hundred copies, and proposes to send a copy to every member of Congress. East and West orders have been received by the hundred from those who intend to do missionary work. Single copies five cents, postpaid; two dollars by the hundred, twenty-two cents postage. For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

## Lyman C. Howe in Chicago.

Last Sunday Lyman C. Howe commenced a month's engagement at Kimball's Hall, cor. of State and Jackson streets. His subject at 3 P. M., was this: "Gather the Beautiful." For three-quarters of an hour Mr. Howe held the close attention of the audience, recounting the progress that had been made and the incidents connected with the intellectual and moral growth of mankind, gathering the gems of the beautiful as he passed along and weaving them into a most fascinating and attractive discourse. He presented the beautiful in religion, in nature, among children, and in the various walks of life, and illustrated how each had a marked influence in the moulding of character and advancing mankind to a higher and grander plane. In the evening Mr. Howe answered questions, evidently to the satisfaction of all present. He lectures at the same place again next Sunday at 3 and 7:30 P. M.

Mrs. Mary A. Livermore, of Boston, a few days since was interviewed while in the city en route to California, whither she and Mr. Livermore go in search of rest and health. Mrs. Livermore expressed great satisfaction with the result of the elections in Boston so far as it demonstrated the willingness of women to take part; she also told of a new organization called the "Nationalist Club" being founded upon the principles brought forward in the charming novel, by Edward Bellamy, "Looking Backward." Rev. E. E. Hale, Rev. Phillips Brooks and T. W. Higginson are among the members. Speaking of "Looking Backward" reminds one of how often the book is referred to in the economic conferences now being held in this city Sunday evenings at the Madison Street theatre. It will doubtless have a very large sale, as it is now issued in a cheap edition, 50 cts. "Looking Backward" is a work of the imagination. Rev. E. E. Hale says of it in *Land & Hand*: "Though few dare believe all of his audacious prophecy possible, every right-minded person must wish that it were." Bellamy himself calls it "a social order, at once so simple and logical that it seems but the triumph of common-sense." It would not take a greater stretch of the imagination, than it would a hundred years ago to have foretold our present improvements, with our telegraphs, telephones, steam, electrical and other appliances. The book is a great stimulator and has already been an inspiration to many.

It is said that Guy Jones, colored, who works with V. A. Clegg, of Lee County, Ga., is unlike any other man; his legs and hands being petrified. These members are as hard as ordinary wood, and the pressure which one could impose with a finger nail fails to make any indentation in the flesh. The negro has no feeling in them whatever, but if they are cut the blood will flow as from the person of an ordinary man. Guy is free to talk about his oddity and says that it commenced on him nine years ago. "The doctor told me that it would kill me in four years," said the man, with a grin, but I am here yet."

A telegram from Jamestown, N. that Dr. James G. Townsend, who is the Lakeside School of the new theo., which is taking a firm hold in Western New York, will reopen his school this summer, which was closed last season on account of his illness. The doctor has found it necessary to explain that the new theology has no desire to weaken the foundations of belief or dispossess any one of his faith. Its mission is found with that large class of men and women who are no longer fed at the table of the churches, many of whom, however, are reverent, aspiring believers in prayer and the moral purpose of all our life. The basis of the old theology is the written word; that of the new is knowledge, or the authority of the unwritten word—the still, small voice in the depths of the soul. The Lakeside School is a platform of lectures on the great religious problems of our times. On its rostrum have appeared Baptists, Christians, Congregationalists, Independents, Universalists and Unitarians. Speakers engaged for next season include the Rev. Dr. Sunderland, Ann Arbor; the Rev. M. L. Williston and the Rev. Jenkin Lloyd Jones, Chicago; Prof. Barber and Dr. Livermore, Meadville Theological School; and the Rev. Dr. Hosmer, of Cleveland.

## General Items.

Frank J. Algerton has added his photograph to our collection, for which he has our thanks.

A reception will be given to Lyman C. Howe on Friday evening, at the residence of S. M. Biddison, 599 W. Monroe St.

Mrs. S. F. Pirnie, an excellent healing and test medium, has removed to 1237 W. Madison Street.

Col. C. A. Lounsbury, a well known newspaper man of Dakota and an occasional contributor of the RELIGIO-PHILOSOPHICAL JOURNAL, has, under the new administration, been appointed Special Agent of the General Land Office, with headquarters at Devil's Lake, Dakota.

We are sorry to learn that W. Alexander Johnson is to leave Chicago, having accepted the position of Secretary of the State Board of Charities of Indiana. Mr. Johnson has given a great deal of time and attention to organized charity, and will be a valuable member of this board.

Mrs. Graves writes that the forty-first anniversary of modern Spiritualism was celebrated very successfully at Grand Rapids, Mich., March 31st, at the new hall in Kennedy Block. Dr. Reid gave some excellent tests, one being a communication written in a foreign tongue, but was finally translated by a Hollander present.

Harriet Beecher Stowe said to a reporter who called on her a few days ago: "My life seems like a dream. My work is done and I am enjoying the luxury of perfect rest and freedom. I can't remember what I read nowadays. My mind is a blank. But I am resolved into love. I love everybody, even the dirtiest beggar upon the street." What a sweet, golden sunset to a life of good deeds!

James Clark, a negro boy of Albany, Ga., is one of the wonders of the place because though never having been taught, he is well educated, a good mathematician, and writes a "pretty hand." He buys many books and says that when he studies a text-book and tries to master a lesson he can't understand anything about it, but at night in his dreams the entire lesson is impressed upon his mind and he never forgets it.

A. L. in the *Christian Register* says: "I strayed into Rev. Robert Collyer's church the other day, and heard such a sweet and satisfying sermon I think I have been the better for it ever since. I suppose Mr. Collyer has some inkling of what a wicked, depraved place the world really is; but his persistent optimism sends me out of his church to dream for a moment that we are all angels of light, and the earth is a redeemed place. It is beautiful to have such faith in human nature. There is no greater in Israel."

Hippocrates was an eminent physician of his time—460 years B. C. He is represented as saying: "Whatever in connection with my professional practice, or not in connection with it, I see or hear in the life of men which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this oath unviolated, may it be granted to me to enjoy life and the practice of the art respected by all men, in all times! But should I trespass and violate this oath, may the reverse be my lot!"

Dr. Thomas, in his last Sunday's sermon, said: "To know oneself is to know God. Kant says nature conceals God, man reveals Him. Hence to know God we are thrown back upon ourselves. But we don't know ourselves. For the basis of all such reasoning one must assume existence. Man is; we know that by intuition, nothing can prove it. And as man looks into the starry heavens he knows that he exists, something, too, exists beside himself. I am, something is, God is. But what is that something? Here the world stands to-day. Is this something mind or matter? What is God? You are told, I am told, that He always was. This is assumed, it is not proven. While personally I find nothing in the universe to contradict the idea of God, and while everything points to the existence of God, yet this does not lead to that certainty which the heart craves. Science says that that something is force and intelligence. That may be the end of science; it can not be the end of religion. God is love, goodness, justice. We know it and that is the end of it."



Society of Spiritualists, New York.

Celebration of the Forty-first Anniversary of  
Modern Spiritualism.

To the Editor of the Religio-Philosophical Journal:

On Sunday afternoon, March 31st, at Adelphi Hall, the First Society celebrated the 41st anniversary of Modern Spiritualism. The platform was liberally and tastefully decorated with potted plants and roses of several varieties, while on the speaker's desk was a large vase filled with calla lilies. An oil painting of Mrs. Fox, mother of the Fox sisters, was placed so that it could easily be seen by all. There were about three hundred people in the audience. Mr. Henry J. Newton, who has been the faithful president of the society during the past sixteen years, presided. The exercises began at half past two o'clock and closed at ten minutes past five. I will give only a part of what was said, and I will mention the proceedings in the order in which they took place. The exercises opened by Professor Watson giving a violin solo. Mr. Newton said: "We have come together this afternoon to celebrate the forty-first anniversary of Modern Spiritualism. Forty-one years ago to-day a very important discovery was made. It was discovered and established as a fact, that rational, intelligent communications had been established with invisible intelligences. The dream of all the ages had become realized, and the question which had come down through the ages, 'If a man die shall he live again?' had been answered, and in the affirmative; or rather it had been satisfactorily established that man never dies. This marks a most wonderful epoch in history. The year that we are now taking leave of has been an eventful year to Spiritualism. It has been more extensively brought before the public than in any preceding year. Its foes without and its foes within have joined hands to advertise Spiritualism throughout this country, and to insist on sacrificing somebody or something; they seem to have crowded themselves into the ranks of Spiritualism for the purpose of injuring it, to have elected themselves judges, jurors and witnesses to try to overthrow it. They have made a signal failure in that. I would like to say more on the subject but I do not think I would be justified in doing so at the time is so limited."

After the introductory remarks by the president, Miss Lily Runals sang in her usual charming manner. Mr. Baldwin said: "As I sit here and look on these beautiful flowers it seems to me that we have a materialization of sweetness and beauty, that ought itself to be a demonstration of the relation of spirit to matter. I come simply to say that I am glad to meet with you on this occasion." After speaking of the truths of Spiritualism, he excused himself, saying that he was then due at a meeting to be held in Brooklyn.

Master Watson gave a guitar solo. Mrs. Williams said: "We Spiritualists are alive to the fact that Spiritualism is as old as the history of man. To-day we celebrate the advent of modern Spiritualism. Forty-one years ago the angels prepared the way to visit the children of men, by reaching down to little children and, through them, conveying messages. You know where Spiritualists stand to-day; the whole world is eager to know of it. The Bible is full of spiritual manifestations, and all the phases of Spiritualism that occur to-day are therein portrayed. The Spiritualism contained in the Bible is accepted by the church throughout the world; but still the churches reject modern Spiritualism. We find that the newspapers of the day no longer hesitate to speak of Spiritualism with some degree of fairness. What does this change mean? It means that the truth is strong. Spiritualists of to-day have reason to rejoice that Spiritualism is known in every land, in every nation, in every city, town and hamlet. When we think what has been the opposition to it we are surprised that it stands as strong as it is to-day. There are eleven millions of Spiritualists in the United States. What has Spiritualism done for us? It has lifted us from the fear of death and it has brought our loved ones back to us."

A "Triumphal March," dedicated to the Spiritualists and Liberals of America by Senor Ceruelos, was then performed for the first time, the composer playing the music, while Mme. Corani, Mrs. Mary Goodwin, Mr. G. Dietmann, Mr. J. F. Snipes and Mr. Lawrence sang the words. The piece was given in so spirited a manner that the audience demanded its repetition. The words of the song by Mr. J. F. Snipes, were published in the JOURNAL a few weeks since.

Mr. Bowen said: "We have just heard the 'Triumphal March' dedicated to the Spiritualists and Liberals of America, and indeed the march of Spiritualism and Liberalism in America is a triumphal march." The speaker referred to the recent writings on Spiritualism, and claimed they were waiting in good sense. He said the truth still held sway and would continue to do so, and the whole world would be convinced of the truth of modern Spiritualism.

Mr. Carlos Florentine sang a song. Prof. Watson, his son and his daughter then appeared, each with a violin. Prof. Watson said it might be interesting to know that the three violins they were about to hear had a history; the one that his daughter was to play on for forty-seven years; it was made in 1816. The one his son held in his hand, the wood from which it was made came from the old Lutheran Church pulpit. The one he was to play on himself was made from the wood of the pulpit of the old Brattle street church in Boston. The three artists then gave a fine selection of music. Following this Senor Ceruelos gave a piano solo in brilliant style.

Mrs. Leah Fox Underhill in the course of her remarks said: "The cause that brings me here to-day is very dear to me as it is to thousands of others. I come before you as a representative member of the family through whom the thinking world of this age was particularly drawn to modern Spiritualism. I do so in justice to the cause, to the memory of my dear mother, and to myself. Many misstatements have been made by friends as well as by enemies. It would be well if the earlier manifestations were better understood." The speaker gave an account of the manifestations as they first occurred at Hydesville, and in closing said: "I will stand for Spiritualism while I have breath to speak. I know it is true. It is my hope and my salvation, and I want the world to know it." Mrs. Underhill read a letter from Oliver Johnson in which he expressed words of sympathy to her because of the recent conduct of her two sisters in the matter of Spiritualism.

A whistling solo by Miss M. Horton was then given. Following this Mr. Capron gave some of his early experiences in Spiritualism. Then followed a duet by Miss Runals and Mr. Florentine. Mrs. Helen J. T. Brigham made the closing remarks in a few well chosen words. H.

## FORTY-FIRST ANNIVERSARY.

On Sunday, March 31st, the Detroit Tribune published an article on the origin and growth of Spiritualism by Giles B. Stebbins. The larger part is given below, the narration of familiar facts of the raps at the Fox house in Hydesville, New York, the night of March 31st, 1848, and the intelligent response given by them being omitted:

Forty-one years ago to-day may be considered the opening of modern Spiritualism—a movement which in that short time has spread over the four quarters of the world, agitating thought, awakening inquiry, answering that earnest question of the Judean patriarch: "If a man die shall he live again?" to the satisfaction of millions, and giving what "a cloud of witnesses" hold as inspiring confirmation of the words of Paul the Apostle. "The last enemy which shall be destroyed is death. \* \* \* There are also celestial bodies and bodies terrestrial. \* \* \* It is sown a natural body; it is raised a spiritual body. \* \* \* As we have borne the image of the earthly we shall also bear the image of the heavenly." As this movement shows no sign of passing away—only the noise of marvel seeking growing less while the quiet investigation and deeper thought spread everywhere; as it has come to stay and to be a heaven reaching all, a word of its origin and progress may be fit on this anniversary day.

From this simple beginning (the medium raps 41 years ago) have come a great variety of manifestations—moving ponderable bodies, trance speaking, psychography or spirit writing, spirit portraits and pictures, visible forms, materialized, etc., etc.—witnessed from Australia to Russia, from Maine to California and Brazil, in the palaces of princes, the library rooms of ancient and the log cabins of pioneers. Mingled with fraud and self-deception, as are all things human, marked by mistakes, as are all new scientific investigations, there yet remains a mass of facts brought out under strong tests by competent and honest persons—a weight of proof of the reality of spirit presence and return as great as can be brought to prove evolution or any other theory of modern science.

We hear just now of a new exposure of the raps as a toe joint performance by the Fox sisters. The two younger sisters make this pretended exposure, crimping themselves and their older sister Leah, and smirching the good name of their father and mother, who passed away years ago most respected by those who best knew them. These women (children at the time these raps were first found to be intelligent) could not have carried on this alleged fraud without the knowledge and collusion of their elders, who must indeed have trained them to this shameful career. How rapidly must have hundreds, in lands far apart, been taught the cheat! If the absurd toe-joint nonsense accounts for the raps it cannot possibly cover all the other manifestations. Mrs. A. Leah Underhill (nee Fox, the older sister) is the wife of a man of high personal and business standing, has lived in their New York home for over thirty years, has given hundreds of dances to her friends, never taking a dime in money, and repudiates this whole pretended exposure. The painful fact is that these younger sisters, fallen into sore straits from dissipation, make this desperate effort to gain money.

When mountebanks advertise to exhibit spiritualistic wonders in opera houses, or when tricksters claim to be mediums, or when those who, in their better days, had some real gifts, turn to base plots for gain, intelligent Spiritualists can and do, warn the people, but they cannot prevent the deception.

It is indeed remarkable how little hindrance all these things effect in the progress of Spiritualism. Rocks in the river may vex the waters, but the stream flows on and its deep current grows still beyond them.

Error and fraud may have their use to save us from too easy credulity. With some seventy journals, in different lands and languages, devoted to Spiritualism, with a literature in which are able and excellent books and poems of rare beauty, as well as other productions of little worth, with some again in spiritual and philosophic culture, with a tendency toward that reverence which goes with freedom and a growing wish for constructive thought, among millions of professed spiritualists it is plain that these 41 years of this movement have wrought needed good.

As Paul was troubled by dissolute Corinthian disciples, as Luther's great heart was made sad by the loose license of some professed Protestants, so the evils that awaken into new life when the spiritual nature is aroused have gone with this movement. Let the froth and scum disappear as the waves grow clear and strong.

A few years ago an English church congress was held at Newcastle-on-Tyne; the lord bishop of Durham in the chair, and Spiritualism was discussed as a great fact not to be met by "the unwisdom of the ecclesiastical pooh, pooh!" as Canon Wilberforce said. Its errors were exposed as they saw them; its truths admitted. Mr. John Fowler said: "Spiritualism will defeat the atheist, the secularist, the materialist. If nature come to the aid of faith and establishes by phenomenon the immortality of the soul, if it come to be written in scientific books as a truth demonstrable, every man will stand on the hallowed ground of a realized fact, and on its strength his piety will be constant, his devotion pure. Man will look into the shoreless expanse of eternity and see God's hand leading him to the grand goal of his immortal being."

The growth of interest in psychic investigation, in mind cure, faith cure and Christian science is marked. Doubtless there may be a mingling of credulity and error in these matters, but they all point to the supremacy of mind over matter, and all tend to show that the spiritual is the real. Study and thought of the inner life and infinite relations of man are gaining. To this gain the spiritual movement has given powerful impetus, and from it great good must come.

Space forbids more on this great subject. Suffice it to say that this day will be celebrated in many places by goodly gatherings and earnest addresses, as it has been in years past.

G. B. S.

Detroit Michigan.

The Forty-First Anniversary at Baltimore, Md.

To the Editor of the Religio-Philosophical Journal:

There was a great outpouring here of friends as well as seekers after the truth, March 31st, to celebrate the forty-first anniversary of modern Spiritualism in this city. The hall was decorated with an abundance of choice flowers, which gave it a cheerful and

attractive appearance. Mrs. Rachel Walcott, the regular speaker of the society, was quite sick, and it was feared that she would not be able to take any part in the proceedings. She was, however, controlled to give a most powerful and eloquent resume of Spiritualism, which probably surpassed any of her previous efforts upon the rostrum. She was followed by Miss Maggie Gaulle of this city, a test medium of superior ability, who gave quite a number of tests to the audience, all of which were recognized.

CARROLL.

## The Forty-first Anniversary.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of this city celebrated the forty-first anniversary of modern Spiritualism on Saturday and Sunday, March 30th and 31st, in Unity and Music Halls. On Saturday evening the Ladies Aid connected with the society gave one of its popular suppers and entertainments, supper being served from 6:30 until 8 o'clock, about two hundred discussing the menu. The tables were handsomely decorated with bouquets of beautiful flowers, the whole presenting a lovely scene.

At 8:15 the president called the meeting to order and an excellent programme was very pleasingly presented, drawing forth hearty applause and many encores. All did well. As there was one incident that occurred which was not laid down on the programme, I will say a word about it. Miss Louise Gardner is four years old this month. During supper she said she wanted to speak her piece, and your correspondent told her that she should be heard. He made arrangements with the chairman for the young Miss to appear between the second and third numbers on the programme. At the appointed time she appeared, and in her childish pronunciation of the words, proceeded to recite the old story of the Blackberry Girl, in a manner that would do honor to readers of riper years. She took the audience by storm, and they were only quieted by the little Miss answering an encore.

Miss Hagan's address was upon the cause of the present occasion, its aims and influence upon society from a social standpoint, given in a happy train of thought. Sunday 31st, the anniversary exercises were held in Music Hall, at 10:30 A. M., and 7 P. M. Subject of the morning lecture: "When will the White Man be Freed from Slavery?" The lecture was replete with sound argument and facts pertaining to the present condition of the American society and people.

An Harmonic Orchestra was present at each session, entertaining the audience with selections of its fine and popular music. At the 2 P. M. service, Miss Hagan gave the Anniversary address. Subject: "The Future Status of Spiritualism." She alluded to the cause of the term Modern Spiritualism, dating back forty-one years to the Hydesville manifestations, together with the earlier manifestations that have come to us from the ages back as far as we have any authentic records. She referred to its present status among the Spiritualists and its honeycombing the church in every land, and its probable acceptance by the church of the future as its fundamental basis and knowledge of the future life of man.

At the 7 P. M. service there were two questions that called for extended elucidations: 1. "Was Jesus Divine?" 2. "The Problem of Prohibition and License."

In discussing the first question the speaker not only declared that the man Jesus was divine, but that all mankind are divine also in proportion to their development, with an eternity for improvement. On the problem of Prohibition and License, Miss Hagan gave one of the most eloquent total-abstinence lectures that has ever been given in our city. She said: "If you will license a wrong in the shape of a beverage, put the license where it will cost the young man too much for him to be continually asking his young associates to drink with him. Let him drink alone." She counselled every woman in the land to have nothing to do with the lords of creation who persist in drinking and smoking. If they prefer rum and tobacco to the society of women, let them have them, but do not give them your society with their rum and filthy tobacco.

During the three sessions Miss Hagan received twenty-two questions, all of which were carefully answered, either in prose or verse. At the close of the evening service a vote of thanks was unanimously given her for the noble and impartial work done during the three months engagement, the present lecture season with the First Spiritualist Society.

During Sunday, the 31st, a free distribution of the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritual papers were made, in all about three hundred copies. Miss Hagan calling especial attention to them at each session.

Haverhill, Mass.

W. W. CURRIER.

The Forty-first Anniversary at Brooklyn, New York.

To the Editor of the Religio-Philosophical Journal:

The Brooklyn, N. Y., Spiritualist Society held its forty-first anniversary exercises on Sunday, March 31st. The morning exercises consisted of musical selections on organ, singing by congregation, delivery of an original anniversary essay in verse by the chairman, Mr. Geo. A. Delerree, followed by appropriate addresses from Prof. Dean and Chas. R. Miller. The evening programme consisted of songs by Mr. F. Hoadling, Mr. R. Delius and Mrs. Edwards; instrumental music (3 violins) by Prof. Watson, son and daughter; also two violins and piano by the same artists; guitar solo by Prof. Watson's son. Appropriate remarks were made by Judge Dailey, Col. John C. Bundy, E. W. Capron, Mrs. Leah Underhill, one of the Fox Sisters, and Mark M. Pomeroy. Never before has this society presented such an array of talent at any anniversary exercises. The large and appreciative audience was held together in delight until 10:30 P. M. During April, J. Wm. Fletcher occupies the rostrum Sunday, the 7th; Mrs. Helen Brigham the remaining Sundays.

Geo. A. DELERREE.

## The Forty-first Anniversary.

To the Editor of the Religio-Philosophical Journal:

The First Society of Free Thinkers of Grant, Mich., celebrated the forty-first anniversary, March 31st. Opening exercises were conducted by the writer. A lecture was delivered by his guides from the words, "Soul, Body, and Spirit," after which there was a business meeting. The following officers were elected for the new year: President, Mr. Harvey Heix; Vice-President, Mr. Albert H. Ganung; Secretary, Mr. Will Pitts; Treasurer, Mrs. Ida C. Pitts. The society is in good working order, and new members seeking admittance. Mediums are being developed, and quite an interest is manifest in the cause.

Evart, Mich.

M. H. B. SNYDER.

## Oregon, The Land of Big Red Apples.

The wonderful riches of the soil and products in grains and fruits of the great Willamette Valley in Oregon are almost beyond the comprehension of the dweller in the Mississippi and Missouri valleys. Wheat that yields fifty bushels per acre; oats that weigh over forty pounds to the bushel, apples and cherries and pears and plums and prunes in rich profusion such as no other region yields tax the belief of the who has not seen these things with his own eyes. Yet all this is strictly true.

The Willamette Valley is the garden of Oregon. It is a very large garden however, fifty miles wide and 150 miles long. It contains over four million of acres so fertile that a ten acre fruit farm well tilled, yields a larger annual income than 160 acres devoted to grain and stock in Iowa or Illinois or Missouri.

In the center of this great valley is Salem, the capital of the state. It is a beautiful city of 10,000 population. All the state institutions are located here. All leading denominations have flourishing churches, and the schools and society are of the best. The population is nearly all American born and highly intelligent.

The commercial interests are important. The banks have large capital. Immense water power turns the wheels of flour mills and other manufacturing industries. Real estate values are rapidly advancing, and it is a good place in which to invest. It is a country so attractive that people are going in by thousands every month—almost every week opening grain or fruit farms, or going into business or making investments.

The Oregon Land Company has a choice list of farms for grain and fruit, large tracts of improved land, and choice city property for sale at low prices, and will take pleasure in answering all inquiries as to Oregon. Send for circulars. See their advertisement elsewhere in this paper.

## Twenty New Towns in Iowa and Dakota.

On the line of the Cherokee & Dakota division of the Illinois Central R. R., between Onawa, Iowa, and Sioux Falls, Dakota, are **Twenty New Towns**, all beautifully located in the **Great Corn Belt of the Northwest**, and in one of the very best farming countries in the world. These new towns must necessarily grow and develop rapidly within the next few years, and parties looking for business locations, or excellent farming land, should apply to the undersigned for a new pamphlet descriptive of the towns and country above referred to; also for information as to rates, etc. F. B. BOWEN, Gen. Northern Pass. Agt., 121 Randolph St., Chicago, Ill.

## Truly a Magic City.

We call the attention of our readers to the advertisement of the West Kearney Improvement Company in another column. West Kearney is part of the city of Kearney, Buffalo county, Nebraska, which is growing probably more rapidly than any other city in the West, on account of its enormous water power.

West Kearney claims the distinction of being the only city in America where the first house built connected with city water works, sewers, gas lights, incandescent lights, and telephone system. It is growing with wonderful rapidity, and is the manufacturing section of the city of Kearney. Probably no other city in the West offers more fertile opportunities for investment or speculation than West Kearney, and those interested should send to the company for further particulars.

## To Crawfordsville and Indianapolis, Ind., Troy and Springfield, O.—Through Sleeping Car from Chicago.

A combined sleeping and chair car leaves Chicago via Chicago & Eastern Illinois Railroad at 11:20 p. m. daily, running through to Springfield, O., via Indianapolis. Passengers reach Crawfordsville at 5:50 a. m., Indianapolis, 7:40 a. m.; Troy, 12:04 noon; Springfield, 1:00 p. m.; Cincinnati, 12:10 noon; Louisville, 12:15 noon. Berth rate: Chicago to Indianapolis, \$1.50. Chicago City Ticket Office, No. 614 Clark Street, Sherman House.

The following books for sale here are just from the press and are creating quite an excitement. Sign of the Times, a lecture delivered in Chicago under the auspices of the Western Society for Psychical Research, by E. C. Conner, M. D. This lecture has been widely circulated and having been written from the standpoint of a scientist will interest all who read it. Price 15 cents.

Heaven Revised. A narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. This narrative was published in the RELIGIO-PHILOSOPHICAL JOURNAL and called forth much attention and comment. The many who were too late to receive the series will find this a rare opportunity. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

Songful Whispers for the Searcher after Truth. A book of poems by Hattie J. Ray. A variety of subjects is presented in a most pleasing manner and the poems are sparkling and bright. Price, plain cloth \$1.50; gilt edges, \$2.00.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, (Mich.) Journal says:

"The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." We are prepared to fill any and all orders. Price \$1, postpaid.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultation and lectures in the vicinity of Chicago.

## Passed to Spirit-Life.

Passed to spirit life from Baltimore, Md., March 21st, Ida Broom, aged thirty-eight years. Her sudden transition was terrible shock to her many friends. She had been an earnest Spiritualist and learned through her beautiful philosophy that there is no death. A faithful wife, a devoted mother, a kind daughter, and a most earnest friend, she leaves behind her those whose hearts can never be consoled only by the return and influence of her pure spirit. She has gone to join her two darling children who passed on before her, and for whom her spirit ever yearned. Go on sweet spirit in thy heavenly mission! and may our inner senses catch the echo of thy spirit songs as it floats on the chords of sympathy to our mortal homes.

Mrs. R. WALCOTT.

Passed to the higher life, Mrs. Mary Hunter, wife of S. P. Hunter, April 2nd, at the ripe age of 68 years, 2 months and 26 days. The deceased was born in Chester, England, January 7th, 1821, and with her parents, Richard and Mary Jones, she emigrated to America in 1835. The family located in Madison County, Ohio, where she was married to Mr. Hunter in 1843, and in 1845 they moved to Warren County, Indiana. She died at her home in 1887 at Frogtown, Ohio, to the home she has just left "to join the great majority." She was the mother of ten children—six girls and four boys—eight of whom still survive her.

The remains were followed to the last resting place by a large concourse of friends and neighbors, and were laid away with appropriate befitting the ascension of a spirit to the higher life. The writer was called upon to deliver the funeral discourse at the church to a large concourse of people who gave special attention to the discourses of the truths revealed by Spiritualism, many of whom had never before heard an address on the subject.

D. P. KATNER.

## PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four weeks old, 10 cents each.

## FOR SALE AT A BARGAIN.

Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address J. HOWARD STARR, 45 Randolph St., Chicago.

## WANTED--A Christian Gentleman or Lady in every Township to act as agent for the most popular Subscription Book published--"THE HOME BEYOND," or Views of Heaven, by BISHOP FALLON.

We have the choicest commendations from the Leading Clergymen and the best Religious Papers. For Circulars and Terms address NATIONAL LIBRARY ASSOCIATION, 103 State St., Chicago.

## TAR-OLD

A new method of compounding TAR. SURE CURE FOR PILES, SALT RHEUM and all Skin Diseases. Send 3-cent stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 78 Randolph St., Chicago. Price, 50c.

The First National Bank of Chicago, first receiving teller, Mr. E. C. Cohn, also Mr. L. B. Baid, cashier in the Sherman House, John E. Scammon, H. C. N. of Foresters and many other prominent men endorse this remedy. Very highly: It has been prepared and procured with wonderful fullness by Rev. E. Koenig of Ft. Wayne, Ind., for more than ten years. A valuable book on nervous diseases will be mailed free to any address. F. KEBERLEIN, Druggist, 50 W. Madison St., Chicago.

## PIC PEN PUZZLE.

Sent by return mail on receipt of

25 Cents.

PRAIRIE CITY NOVELTY COMPANY,

45 Randolph St., Chicago, Ill.

**GOOD! KEEPER! WATCH ONLY \$4.50**

I OFFER A Genuine Made throughout an American Watch (no imitation) 15 size Jeweled, stem-wind, lever-set, quick train, anti-rust escapement, improved back racket, in a Duescher Silver Case, heavy, strong and a good timer. Fully Warranted. Send \$4.50, for express charges and I will send it for examination. If satisfactory and as represented you can pay for it, otherwise it will be returned. In the case of the certificate of President Duescher Watch Case Co., that it is a genuine silver case, will keep its color and wear a lifetime. If you buy one watch and carry it, showing to your friends, you can sell them. When you send me your order I will send you ONE WATCH FREE!

Special Offer: I want you to have my 200-page Catalogue with 200 illustrations of all kinds of Gold and Silver Watches, Chains, Jewelry and Silverware, also Rogers' Knives, Forks, etc., therefore, for a limited time, send me with a bill of \$1.00, and I will send you a Gold Plated Lever Silver Button: or 1 Ladies Lace Pin, or Gent's Scarf Pin for \$2.00.

W. G. MORRIS, Watchmaker, Jeweler, 111 N. Dearborn St., Chicago. References: Felsner, Hal, Gross & Miller, Bankers, Chicago.

Always mention this paper.

**\$230 A MONTH.** Agents Wanted. 50 best selling articles in the world. 1 sample free. Address J. A. BRONSON, Detroit, Mich.

**TEACHERS WANTED.** American Teachers' Bureau, St. Louis, 13th & 2nd.

**NEW NUMBERS AND NUMBER PLATES for Churches.** For Special prices address, A. A. White & Co., Providence, R. I.

## COME TO THE LAND OF BIC RED APPLES.

Pears, Prunes, Plums and Cherries. Climate so mild the grass grows green all the year. U. S. Census reports show Oregon healthiest State in the Union. Paradise for nervous sufferers. Willamette Valley, containing four millions of fertile acres, except the world for grain and fruit. No crop failures. No cyclones. No cold weather. No extreme heat. Rich lands cheap.

Ten Acres in Fruit worth a Section in Wheat

Salem, Capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrated pamphlet sent free.

OREGON LAND COMPANY,

Salem, Oregon.

## Looking Backward 2000--1887.

—BY—

EDWARD BELLAMY.

The object of this volume is to assist persons who, while desiring to gain a more definite idea of the social conditions between the Nineteenth and Twentieth Centuries are daunted by the formal aspect of the histories which treat the subject. The author has cast this book in the form of a romantic narrative, and the hero who falls asleep in 1887, awakens in the midst of the Twentieth Century. The plot is an ingenious one and very amusing. A large number of the cloth and paper editions have been sold, as the work has created much excitement and everybody wants to read Looking Backward. A paper edition was demanded and is now out. Cloth bound, \$1.50, postage 10 cents; paper cover, 50 cents, postage 5 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## ROBERT ELSMERE

—BY—

Mrs. Humphrey Ward.

This novel has had an immense sale, more copies being sold than any other novel of the Nineteenth Century. It has furnished food for the discussion of the most eminent ministers of all denominations; has given society something to discuss outside of the general run of topics, and the reading public in general much to entertain them.

Price, cloth \$1.25; paper 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## THE PIONEERS OF THE SPIRITUAL REFORMATION.

LIFE AND WORKS OF DR. JUSTINUS KERNER AND WILLIAM HOWITT.

The two Pioneers of New Science, whose lives and labors in the direction of Psychology form the subject-matter of this volume, will be found to bear a strong similarity to each other in other directions than the one which now links their names, lives and labors. Cloth bound, pp. 325. Price \$2.50, postage 15 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## IF, THEN, AND WHEN,

FROM THE DOCTRINES OF THE CHURCH.

By WARREN SUMNER BARLOW.

Author of "The Voice," and other Poems. All who have read the author's "The Voice of Nature," "The Voice of a Pebble," "The Voice of Superstition," and "The Voice of Prayer," will find this book just suited to the time.

Price 10 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



Dr. McCosh disappearing. The president of Princeton never spoke of the incident; nor did Porter until he had his sheepskin.



### Women to Desire the Ballot?

All true enthusiasm of humanity, all genuine love of justice, it seems to me, must spur those who feel it to do what in them lies, not merely to exert the small powers they may find in their hands, but also to strive to obtain more extended powers of beneficence.

When one of us women sees a wrong needed to be righted, or a good to be achieved, or a truth to be taught, or a misery to be relieved, we wish for wealth, for influence, for the tongue of an orator or the pen of a poet, to achieve our object. These are holy wishes, sacred longings of our heart, which come to us in life's best hours and in the presence of God. And why are we not also to wish and strive to be allowed to place our hands on that vast machinery whereby, in a constitutional realm, the great work of the world is carried on, and which achieves by its enormous power (and either the good or the harm which any individual can reach, which may be turned to good or turned to harm, according to the hands which touch it)? In almost every case, it is only by legislation (as you all know) that the roots of great evils can be touched at all, and the social diseases of pauperism and vice and crime can be brought within the scope of cure. A woman, with her tender heart and best intentions, goes on laboring all her lifetimes often in merely grating the offshoots of these evil roots, in striving to allay and abate the symptoms of the disease. But the nobler and much more truly philanthropic work of plucking up the roots or curing the disease they have been forced to leave to men.

"I think we are bound to seek woman's political emancipation, in the first place, as a means, a very great means, of doing good, fulfilling our social duty of contributing to the virtue and happiness of mankind, and advancing the kingdom of God on earth. There are many other reasons, viewed from the point of expediency; but this is the view from that of duty."—*Frances Power Cobb, in "The Duties of Women."*

The applications for places in the consular service reveal the fact that more clericalmen apply for the office at Jerusalem than for all the other consularships combined. The reason is obvious. The location is an interesting one to every student of Bible history, and, as the duties of the consulate are merely nominal, there is ample time for the prosecution of such literary or other work as the incumbent may wish to engage in. The office at Glasgow has come to be sought after by literati to a greater or less extent since Bret Harte and Francis Underwood, of Boston, were sent there. The compensation is about six thousand dollars a year, and accessibility to London adds greatly to its other advantages.

A young daughter of Milton Blake, of Keene, N. H., became seriously and mysteriously ill. Finally it was suggested that the illness might be due to a new green flannel dress she had been wearing. A piece of the goods was analyzed by a chemist, and found to be heavily loaded with arsenic. The girl had been poisoned.

**ENORMOUS FORTUNES.**

Notwithstanding the enormous fortunes accumulated through the use of printer's ink, large sums of money are annually wasted in ineffectual and unremunerative advertising.

The merits of a really valuable commodity properly portrayed in the columns of an influential and widely read newspaper, like the JOURNAL, will speedily become generally known and appreciated, while the returns reaped by the advertiser will be like those of the wise husbandman, who has planted his seed in good ground, wherein it bore fruit and brought forth, some an hundred fold, some sixty, some thirty.

The wording of an advertisement is an all-important matter.

Clearness, attractiveness, brevity and sincerity must characterize any communication intended to catch the public eye and appeal to public confidence. An advertisement inserted in a London journal a few days ago brought instant and multitudinous replies accompanied by an almost unlimited supply of bank notes, simply because it touched the chord of nature which mankind as a whole, in its simple pathos and self-evident truthfulness, appealed to every heart.

The advertiser sought for a lost relative, and, giving his name, said: "I am ill and friendless. My last half crown is expended in paying for this advertisement. Write me at once, giving the address." As already stated, nearly every one who reads the announcement hastened to relieve the necessities of the sufferer—a real sufferer in this case, though many swindlers are perpetuated in the divine name of charity.

Thus it is with a really meritorious commodity or preparation; if its virtue be properly and truthfully set forth in the public press, its success is prompt and certain.

On the other hand, the public is quick and unerring to detect deception and charlatanism; and, accordingly, no amount of "puffery" will force a vile nostrum into the public esteem and patronage. Untold sums have been sunk in vain efforts to advertise into popularity so-called medical preparations which did not possess the virtues or properties claimed for them.

Valuable medicines, however, like Warner's Safe Cure and Dr. Stebbins' Consumptive Remedy, find their own best commendation in their power to cure the particular diseases for which they are a specific.

They require no labored panegyric to convince the people of their power and efficacy, for they have been tried and found to be effective.

Nature's remedies, by their own intrinsic merits have conferred a lasting boon upon mankind, and they have secured an enviable reputation and unlimited sale throughout the civilized world.

### CONSUMPTION CURED.

An old physician, retired from practice, having placed in his hands by an East India merchant, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by his motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, to W. A. NOYES, 140 Power's Block, Rochester, N. Y.

**"Mrs. Winslow's" Soothing Syrup** for Children Teething, softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

**Consumption Surely Cured.**

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my remedy FREE to any of your readers who have consumed it if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

### A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. J. De Witt Talmage's treatise on Spiritualism, by Judge A. H. Dudley, an able antagonist to Talmage. Price only five cents.

Prof. Alfred R. Wallace's pamphlets, "If a man die, shall he live again?" a lecture delivered in San Francisco, June 1st, 1891, price 5 cents; and "A Modern Spiritualism," price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. There are provided for all ages and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection of free trade. One of the ablest arguments yet offered is "The American Protectionist," price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is "Mr. Stebbins' Progress from Poverty an answer to Henry George's Progress and Poverty." This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover, 25 cents.

## DO NOT Longer Doctor SYMPTOMS of KIDNEY DISEASE But Strike at THE ROOT With WARNER'S SAFE CURE And Get Well



**KEYSTONE MORTGAGE CO.**  
ABERDEEN, DAKOTA.  
Eastern Office: Keystone Bank Building, 1928 Chestnut St., Philadelphia, Rev. Orr Lawson, City & Mgr.  
**CAPITAL - \$250,000.**  
**7 per cent. Semi-Annual Farm Mortgages Guaranteed.**

These mortgages are secured by the finest farms in the James River Valley, Dakota. We also allow six per cent. per annum on all money left with us for six months or longer, and issue certificates of deposit for same. Also, our Western headquarters, is now the leading city in Dakota. Railroads radiate in seven directions, and four more will be built inside of eighteen months. We offer choice investments in Aberdeen city property and Dakota farm lands. Address us for full information.

## THE PSYCHOGRAPH, OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the messages, and as a means of developing mediumship. Many who were not aware of their mediumistic gift, have after a few sittings been able to receive astonishing communications from their loved ones who have passed on.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends even from the old settlers who are now grown old and gray in the old year. They have been highly satisfactory and proved to me that Spiritualism is indeed true, and the communications from my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Miss E. C. Crwell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

"Dear Sir:—I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the *Worthington*, (Minn.) and says:

"The Psychograph is an improvement upon the planchette, having a dial and 'letters with a few words, so that very little 'power' is applied, only required to give the communications. We do not have to be so sensitive to spirit power, but the question as to whether 'spirits' can return and communicate."

Miss E. C. Crwell writes:

"Soon after this new and curious instrument for getting spirit messages was made known, I obtained one, having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a test trial, the disk swung to 'no' and the second time was a 'yes' still more readily."

**PRICE, \$1.00.**

Postage free.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

### Great Reduction in Price!

### SPECIAL IMPORTATION.

### Spirit Workers Home Circle

**HANDSOME DEMY 8VO.**  
Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years.

By MORELL THEOBALD, F. C. A., of London, England.

A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in America.

The book is a large 12mo of 810 pages handsomely printed on fine heavy paper from new type with fancy initial letters and capital ornaments. The original price was \$2.40 postpaid. It is now reduced to \$1.50, postpaid. A rare opportunity to get a valuable collection of Autobiographic Narrative of Psychic Phenomena.

For sale wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. JOHN C. BUNDY, Proprietor.

## Life in Other Worlds,

Including a brief statement of the

### ORIGIN AND PROGRESS IN OUR WORLD.

By ADAM MILLER, M. D.

With an Appendix of Three Sermons

By Rev. H. W. THOMAS, D. D.

The covers of about 200 are slightly soiled, and we have reduced the price from \$1 to

**50 Cents, Postpaid. Cloth, 279 Pages.**

Any of Dr. Miller's works furnished at publisher's prices

**DANIEL AMBROSE,**  
45 Randolph St., Chicago, Ill.

## TALLAPOOSA, GA.,

which I will sell at one half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for location or

## INVESTMENT.

TALLAPOOSA is growing very fast. Its natural advantages and diversified industries have brought it into prominence. The lots and the prices at which I offer them are as follows:

Lot 5, Bk 9, and lot 158, \$150.00, 1/2 reg. compy rate	Lot 18, Bk 161, and lot 123, \$175.00, 1/2 reg. compy rate
.. 8, .. 9, .. 153, 150.00, .. ..	.. 13, .. 153, .. 128, 82.50, .. ..
.. 15, .. 9, .. 153, 125.00, .. ..	.. 14, .. 153, .. 128, 82.50, .. ..
.. 16, .. 9, .. 153, 200.00, .. ..	.. 15, .. 153, .. 128, 82.50, .. ..
.. 17, .. 9, .. 153, 150.00, .. ..	.. 16, .. 153, .. 128, 260.00, .. ..

These are part of the lands of the TALLAPOOSA LAND MINING & MFG. CO. For further information address

**J. HOWARD START,**  
45 Randolph St.,  
CHICAGO.



## GREAT ROCK ISLAND ROUTE

(C. R. I. & P. and C. K. & N. Ry's.)  
West, Northwest and Southwest. It includes CHICAGO, JOLIET, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERLOO, SIOUX FALLS, LEAVENWORTH, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, DENVER, PUEBLO, and hundreds of prosperous cities and towns—traversing vast areas of the richest farming lands in the west.

## SOLID VESTIBULE EXPRESS TRAINS

Leading all competitors in splendor and luxury of accommodations (daily) between CHICAGO and COLORADO SPRINGS, DENVER and PUEBLO. Similar magnificent VESTIBULE TRAIN service (daily) between CHICAGO and COUNCIL BLUFFS (OMAHA), and between CHICAGO and KANSAS CITY. Modern Day Coaches, elegant Dining Cars (serving delicious meals at moderate prices), restful Reclining Chair Cars (seats FREE) and Palace Sleeping Cars. The direct line to NEBRASKA, IOWA, KANSAS, COLORADO, WYOMING, ARIZONA, CALIFORNIA, and all points in Southern Nebraska, Kansas, Colorado, the Indian Territory and Texas. California Excursions daily. Choice of routes to the Pacific coast.

**The Famous Albert Lea Route**  
Runs superbly equipped Express Trains daily, between Chicago, St. Joseph, Atchison, Leavenworth, Kansas City, and Minneapolis and St. Paul. The popular tourist line to the scenic resorts and hunting and fishing grounds of the Northwest. Its Water tower and Sioux Falls branch traverses the great "WHEAT AND DAIRY BELT" of Northern Iowa, Southwestern Minnesota and East Central Dakota.

The Short Line via Seneca and Kanabeka offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points.

For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address

**E. ST. JOHN, E. A. HOLBROOK,**  
Gen'l Manager, Gen'l Tkt. & Pass. Agt.  
CHICAGO, ILL.

## NATURE'S LAWS IN HUMAN LIFE;

### An Exposition of Spiritualism.

Embracing the various opinions of Extremists, pro and con, (with the Author's Experience, by the Author of "Vital Magnetic Cure.")

Price, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## JUST ISSUED.

## Heaven Revised.

A Narrative of Personal Experiences After the Change Called Death.

By MRS. E. B. DUFFEY.

This narrative, confined exclusively to incidents occurring in the sphere of spirit life, is one of the most fascinating and instructive productions ever issued from the spiritualistic press. It abounds in striking incidents, which are well calculated to inspire lofty emotions and aspiration, leading one to a higher standpoint on the material side of life.

CHAPTER I. Conducts the reader through the change called Death, presenting in vivid language the nature of that transition which all must pass.

CHAPTER II. Portrays the Resurrection—the final arrival in a new world, the greetings of darling children, the salutations of friends, the language of flowers, etc.

CHAPTER III. Attends to "The Day of Judgment," and the "House not made with hands," presenting a lesson struck with pearls of wisdom.

CHAPTER IV. Gives an interesting sketch of two who were misnamed on earth—their experience with each other, and the final result. The marriage relation as it exists in the spirit realm.

CHAPTER V. Brings the reader "Into the Depths," illustrating in vivid language the conditions of those whose life on earth was unspent or addicted to licentious habits. This chapter should be carefully read by those whose life is not characterized by upright conduct.

CHAPTER VI. Treats of "Work, Devotion, Knowledge and Wisdom," depicting a method whereby inspiration is made available and the material side of life enriched with the treasures of heaven.

CHAPTER VII. Details the visit to a mortal just crossing the River of Death, and the "revelation of pure intellect and self." Extenuating circumstances.

CHAPTER VIII. Gives a picturesque and highly interesting account of the life of immigration to the spirit side of life.

CHAPTER IX. Relates a visit to a circle on earth, and the difficulties encountered. The experience is an interesting one.

CHAPTER X. Is full of words of wisdom.

Pamphlet, 161 pp. Price, 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## THE CHICAGO ADDRESS

### SIGNS OF THE TIMES:

### From the Standpoint of a Scientist

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES

OF THE

Western Society for Psychical Research

—BY—

Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

## CONTENTS.

The Woman Question. The Nares, or Cycle of Six Hundred Years. The International Congress of Women. The Phenomena of a Scientist. "Substantially True as Alleged" Opinions of Spiritualism. Experiments with a Table. Test Condition. The One Thing Indispensable. The Spiritualistic or the Theosophical Explanation? Animal Magnetism and its dangers. The Great Power of the Magnetizer. Ascertaining the Cause of Psychic Science. The Hagen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook.

This Address has attracted more attention and a wider reading in America and Europe than any other upon the same subjects. It should be read by all—Spiritualists, Theosophists, Christian Scientists, Materialists, Evangelical Christians, and Liberal Christians should study it. It may be considered as a

## GATEWAY TO PSYCHICS

And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

## EXCELLENT MISSIONARY DOCUMENT.

Pamphlet. Price 15 cents. One Hundred copies, \$10; Fifty copies, \$5; Twenty-five copies, \$3.25. Special discount on orders for five hundred copies.

Religio-Philosophical Publishing House, CHICAGO.

## IS DARWIN RIGHT?

### OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," etc.

This is a cloth bound volume of two hundred pages, 12 mo handsomely illustrated. It shows that man is not of monkeys, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the spiritual causes which have been the most potent concerned in his production. It is scientific, plain, elegant and convincing, and probably sheds more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## THE MELODIES OF LIFE.

A New Collection of Words and Music for the

CHOIR, CONGREGATION AND SOCIAL CIRCLES

By T. W. TUGGER.

The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the strains of them.

Board cover. Price 50 cents; postage 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

## WEST KEARNEY, NEB.

Truly a Magic City! The wonder of the West! January 28, 1889, a cornfield; to-day a growing city.

**OVER \$250,000**

worth of lots sold the first day they were offered.

### THE ONLY CITY IN AMERICA

where the first house built connected with sewer, city water works, electric light system, and telephone.

### WEST KEARNEY

adjoins the limits of the City of Kearney on the west, two miles from P. O. and center, and lies directly under the great water powers.

### 100,000 HORSE POWER

brought into the city from a canal sixteen miles long.

### THE MOST PERFECTLY DRAINAGE CITY IN AMERICA:

West Kearney has elegant streets; arc and incandescent electric lights; telephone service; complete sewer system; soft water; electric railway to be built connecting with Kearney; the finest pressed brick and brown stone depot between Omaha and Denver, and has a paper mill, woolen mill, and scores of business houses and residences now building.

**OVER \$50,000**

will be expended by this company in improvements in the next three months.

### LOTS IN WEST KEARNEY

have advanced over 100 percent in the last thirty days, and will double again before July.

### TAXES

In West Kearney are only one fifth of city taxes, yet its residents can enjoy all the advantages of the city of Kearney, and the two cities are within ten minutes' drive of each other, or five minutes by electric road.

### OVER THREE MILLION DOLLARS

of Eastern capital has been invested in Kearney since September, and its growth is the wonder of the Western

country. It has the finest water power in America, and is surrounded by the richest country on the face of the earth.

### A 100 PER CENT. INVESTMENT.

No mistake was ever made by purchasing property in a growing Western city on the ground floor. West Kearney lots will surely pay 100 per cent. profit on the investment this lot, if purchased at present prices.



### OVERFLOW OF CANAL—60 ft. FALL.

### IN THE CENTER:

Of the United States

Of the State of Nebraska.

Of the grain belt.

Of the hog raising belt.

Of the great corn belt.

Of an enormous jobbing and wholesale trade.

Of manufacturing west of the Missouri river.

Of the valley of the Platte.

Of the cattle-raising section.

### MASON & HAMLIN

The cabinet organ was introduced in its present form by Mason & Hamlin in 1851. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin organs have always maintained their supremacy as the best in the world.

## ORGANS

Mason & Hamlin offer, as demonstration of the unequalled excellence of the fact that all of their \$225 to \$500, great World's Exhibitions, since that of Paris, 1867, in competition with best makers of all countries, they have invariably taken the highest honors. One hundred styles from \$225 to \$500 or more. Illustrated catalogues free.

## PIANOS

Mason & Hamlin do not hesitate to make the extraordinary claim for their pianos, that they are superior to all other pianos. They recognize the excellence achieved GRAND UPRIGHT by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1852, and now known as the "MASON & HAMLIN PIANO STRIKER," by the use of which is secured the greatest possible purity of tone, and the attainment of tone, together with greatly increased capacity for standing in time, and other important advantages.

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent together with descriptive catalogue, to any applicant. Pianos and organs sold for cash or easy payments; also rented.

**MASON & HAMLIN ORGAN AND PIANO CO.**  
BOSTON. NEW YORK. CHICAGO.

## DISCUSSION.

BETWEEN

E. V. Wilson, Spiritualist;

AND

Eld. T. M. Harris, Christian.

## SUBJECT DISCUSSED:

RESOLVED, That the Bible, King James's version, sustain the Teachings, the Phases



## COINCIDENCES.

[The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 488 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names witnesses of or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincidence may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—not forgetting in each and every case to enclose a stamp or reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL.]

—68—

[In the April number of *The Popular Science Monthly* for this year (1879), I discussed the subject of coincidences as one of the six sources of error in experimenting with living human beings, and stated in substance that this department of logic had been most imperfectly studied, and that the mathematical doctrine of chances especially had been abused and misunderstood, to the great detriment of science.

The following very remarkable correspondence illustrates my position as forcibly that I beg leave to present it to the readers.

The first letter is a so-called "April Fool's" letter, as the date suggests, and is wholly imaginative. It was written for amusement purely, and obtained a very different reply from what was expected.

The author of the communication is a well-known merchant of this city, and a friend of mine. The person who replied is also well known in the region where he resides.

This coincidence is certainly one of the most remarkable of any recorded in the history either of logic or of delusions.

202 Columbia Heights, April 1, 1879.

MY DEAR SISTER VELINA: You will not doubt be somewhat surprised to receive a letter from me, but I have a little matter of business, and if you will attend to it you will place me under obligations to your good self.

Some time ago a man by the name of John Nastum lived in New York. His father was a Southerner, and died last summer of yellow fever. He had two brothers, James and George. The former, some years ago, went to California, and the latter, I understand, resides somewhere in Kansas.

This John Nastum seems to have been the black sheep of the family, and when he left New York he did not leave a very good record behind him. He went from here to Toledo, Ohio, and afterward, we hear, he went to Tecumseh, Michigan, no doubt thinking that in a quiet country place he would be more secluded than he could be in a city. I and several of my friends would like to get track of him, if it can be done quietly, and without exciting any suspicion. He may have changed his name, and so I will describe the man, as nearly as I can, which may be some help to you. John I never knew very well, but his brother James, as they called him here, I knew very well indeed. John is rather tall, weighing about 180 pounds, I should think. He stoops a little, and is slightly lame in the left leg. You would not observe his lameness unless you were to pay particular attention to him while walking. His hair is a dark sandy color, in fact almost a red, and his side whiskers are almost the same color, but a little darker. He is about thirty-eight years of age, but really does not look over thirty. His eyes are a very dark brown, and the left eye looks a little peculiar, i. e., unlike the other—looks as if some time or another a cataract had been removed by an operation. To look at him, you would at once see a difference in his eyes, and yet I can not describe the difference any better than I have done. While he lived here he usually wore his hair rather long, and carried himself in a style peculiar to the Southerner.

Now, perhaps the best and most prudent way for you to do would be for you to go up and read this letter to Uncle Hiram first. He is a very careful, discreet man, and he can make inquiries and excite less suspicion than you could.

I am real sorry to make you any trouble, and much less Uncle Hiram, but this is a matter, if it can be properly done, which may be of considerable importance to me and several of my friends, and perhaps further the ends of justice.

There is one other mark which may aid you, which is this—this man was in the rebel army, and his forefinger on his left hand was shot off. His nose is quite prominent, and he has a very mild and quiet look, and he is the last man you would pick out for the scoundrel that he is.

Yours very truly,

R. T. BUSH.

P. S.—Please attend to it, and oblige. Shortly after this letter reached its destination, Tecumseh, Mr. Bush received a telegram stating that the man had been found, and asking if they should arrest him. The correspondent had not observed the date of the letter, nor suspected that he was reading a novel; and in a few days the following letter was received:

Tecumseh, April 18, 1879.

MR. R. T. BUSH—DEAR SIR: Velina read to me a letter Wednesday evening from you, describing a certain man that was wanted in New York, who had recently left Toledo for this village.

The next morning, after hearing the description, I informed our marshal of the fact, and requested him to keep a lookout for such a man. In the course of half an hour he came to me, saying that he had just seen my man—with sandy whiskers, rather tall—would weigh 170 or 180 pounds—wearing specs, and the front finger of the left hand missing; and was very anxious that he should be immediately arrested, as he was then at the livery stable, for a saddle-horse to ride away. I told him we had better wait and be sure that he was the one we wanted, and also find out if he could whether you wanted him arrested, should he prove to be the right man. I saw the man, and he answered the description so well, even to the finger, that I thought best to telegraph you for instructions. The Marshal, in the mean time, was to keep his eye on him (as he failed to get a horse). Seeing him walk down to dinner with one of our townsmen, the first opportunity he made some inquiries of this townsman, and found that he was not the man—that he was the cousin of this man that took him to dinner, and was brother to a Mrs. Palmer, whom he was visiting—that he lives

in South Cleveland, Ohio, and is a lawyer by profession.

That he answered the description, both in size and the loss of the finger, as well as the color of his whiskers, there could be no doubt. Wearing specs we supposed was to hide the defects of that eye you mentioned, and he looked as though his side-whiskers had recently been cut or shaved; but if, as we were told his home is in Cleveland, and his name is Hick, why, of course, we were deceived in the matter. And, if his friend has not informed him, he is still ignorant of our suspicions.

Now, as this is my first experience in the detective business, you will pardon the blunder.

Hoping that it has put you to no inconvenience, I remain yours, etc.,

H. RAYMOND.

The one striking feature of this coincidence is of course the loss of the forefinger in the left hand.

Both the imagined and the real case possessed this very exceptional peculiarity. This is a subject on which statistics can not be gained; but it is certain that in the whole continent not a small roomful could be found possessing precisely this deformity at the age specified; and it may well be doubted whether in the whole world there is another person thus mutilated and at the same time possessing all the general physical characteristics of the individual described in the letter.

More striking still is the fact that this individual did not reside in the place where the letter was sent (which is not a large place), and was there by chance only the day that the letter reached there.

Those who believe that the mathematical doctrine of chances can solve the complex problems of coincidences will find in this case material for consideration. I may here quote a single sentence from the second of my series of papers on "Experiments with Living Human Beings," in the April number of the "Monthly": "In these and all studies of a like character it is to be recognized that coincidences of the most extraordinary character and astonishing nature are liable to occur at any instant, and that they are as likely to occur on the first trial as on the last of a long series."

A second point of great psychological interest in this case is the attempt made by the person to whom the letter was addressed to overlook certain discrepancies between the imaginary and real individual, and to twist and pervert and reason upon the facts of the case, so as to bring them into harmony with what he was expecting to see. While the man corresponded to the description in size, in the color of his whiskers, and especially in the loss of his finger, he did not correspond in the fact that he wore spectacles and had no side-whiskers. The detective reasoned that he wore spectacles to hide the defect in the eye, which defect he did not see; and he assumed, or thought, that the side-whiskers had been recently shaved or cut. Nothing is said of his stooping, or of his being lame in the left leg, or of the color of his hair, or of its length.

The bearings of this whole history on the delusions of clairvoyance, mind-reading, animal magnetism, and spiritism are apparent. A successful coincidence of this kind would have made fortune and favor for any clairvoyant, or medium, or mind-reader.

Truly yours,

GEORGE M. BEARD.

New York, July, 1879.

—69—

A remarkable case of mistaken identity was recently related by Attorney Paschal Coggins before the Medical Jurisprudence Society in Philadelphia, as having come under his personal observation. Two men—John A. Mason of Boston and John A. Mason of Illinois—left their respective homes and went to California in search of health and wealth. They were both wagon makers. One left a wife and two sons in Boston, and the other a wife and two daughters in Illinois. The Boston wife heard nothing of her husband after three years' absence, and twenty years later heard of the death of John A. Mason, a wagon-maker. She brought suit for his property, his photograph was identified by twenty witnesses, but at the last moment the Illinois wife turned up and proved that the man was her husband, and the later developments showed that the Boston pioneer died alone and friendless.

—70—

MILWAUKEE, Wis., Feb. 26, 1889.

The celebrated case of Jacob Kuhl against ex-Sheriff John Ruege and his deputy, James Greeding, for alleged false imprisonment, will be tried before Judge Gresham in the Federal Court, commencing to-morrow or Thursday. Over a year ago a jury gave Kuhl \$5,000 damages against the Sheriff and his deputy for false imprisonment. The interesting feature of this case was the remarkable resemblance established between Kuhl and the notorious outlaw, Lon Williams, who escaped from the authorities on Northern Wisconsin.

Kuhl made his appearance in Milwaukee in the summer of 1881, and, as was proved, came from the vicinity from which Williams had escaped a short time before. Kuhl's appearance indicated that he had been tramping and hiding. Deputy Sheriff Greeding, who had a carefully prepared description of Williams, espied Kuhl one day on the street and concluded that he was the notorious outlaw and murderer. Various marks tallied, even to a front tooth with a corner knocked off, which had once been built up with gold. The Joliet prison officials wrote that Williams had two scars on one hand, one across the back of the hand and one on the thumb. Both these were found on the man held here. They also wrote that Williams had two bullet marks on his back. Two marks, apparently made from bullets, were found on the back of the "victim of circumstances."

When Kuhl, after being threatened with mob violence under the certainty that he was Williams, and after a three days' trial for vagrancy remarkable in itself for length and bitterness of the legal fight, finally secured his release as a victim of mistaken identity, he brought suit against the Sheriff for false imprisonment and secured a verdict of \$5,000.

Owing to the remarkable coincidences and the strong grounds the officers had for the arrest and detention, Attorney W. C. Williams, then District Attorney, and others interested agreed in favor of a new trial, and this was granted by Judge Gresham. There is no more remarkable case on record.

The chief evidence that resulted in Kuhl's being cleared was given by a doctor, who testified to having amputated the great toe on Williams' right foot. When he examined Kuhl's right foot he found the toe intact, while he had Williams' toe in a bottle. This seemed to be the only difference between the two men, and it saved Kuhl's neck doubtless. Williams' brother, Ed, arrested at the same time as Lon, was summarily disposed of by a

mob, and the verdict of the Coroner's jury was that he "fell down the court-house steps and broke his neck."

—71—

There alighted shortly before 1 o'clock yesterday morning from a Chicago, Milwaukee & St. Paul train, at the Western avenue depot, a small party of travel-stained men just reaching home after completing one of the longest and most remarkable trips ever undertaken in the interest of justice.

This little party was composed of A. J. Stone, Ald. J. J. Badenoch, Detective Benjamin Williams of the Central Office, and Officer James McDonald of Desplaiques Street Station.

Exactly three weeks ago yesterday at 9 o'clock p. m., these four men, accompanied by a young man whose name for the present need not be told, left Chicago for Minneapolis, but, as they supposed on the trail of William Tascott, the murderer of millionaire Amos J. Snell. The clew given to the police, and Mr. A. J. Stone was of such a positive nature, the source so reliable, and the description given of the suspected party tallied so accurately with that of Tascott, both as to his personal appearance, his habits, his walk, even his handwriting, that not a shadow of a doubt remained in Mr. Stone's mind that at last they were on the track of the fugitive. The chase began.

From Chicago into the snow-bound prairies of Manitoba and the Northwest, through the pine forests of British Columbia, into Vancouver, across the Rocky Mountains, by rail, by water, by sleigh, and by coach, the little party traveled, day and night, almost without resting.

And at last, after having traveled nearly 9,000 miles, they found their man—but it was not Tascott.

"Never in my life have I come across so remarkable a case of mistaken identity," said Mr. A. J. Stone last evening. "It was a wonderful coincidence. Same height, same weight, same eyes, hair, manners, habits, language, handwriting—everything. But it was not Tascott."—Chicago Tribune, March 18th, 1889.

## THE HINDU MYSTIFICATION.

To the Editor of the Religio-Philosophical Journal:

Mr. J. R. Bridge, F. T. S., has replied to my criticism of the Hinduism which has been disguised as Theosophy, by an unsupported denial that it is Hinduism, in defiance of the authority of the President and founder, Col. Olcott, who is certainly better entitled to state the principles of the Society than Mr. Bridge. Without meaning any disrespect by the comparison, I may refer to an old fable: The donkey disguised in the lion's skin was a highly respected animal until his voice was heard, and if the so-called Theosophists would preserve a dignified silence we might suppose them in a philosophic mood, but when they speak or write then destitution of philosophy and love of mystery become flagrantly apparent. It is rather amusing, too, to find that their champion will not understand plain English. Perhaps the judicial clearness of his mind (for I do not think he would intentionally misrepresent) was impaired by what he calls "the constant stream of mud and dirty English, which is being thrown at the Theosophical Society, which has made him 'unutterably tired.' As I have not fatigued him in this way such remarks are at least irrelevant.

When I alluded to the credulous fondness for bogus philosophy (such as Butlerism, Eddysim, Newbroghism, etc.) Mr. Bridge assumes to think that I alluded to the Theosophical Society, and that I consider the members of his society an ignorant, uneducated class, and defends them from a charge I have never made; on the contrary I have expressed my surprise that so intelligent persons should have yielded to such delusions. I am as well aware as Mr. Bridge that the Theosophical Society contains many well educated (and perhaps some over-educated) people, and have never said or hinted anything to the contrary.

Aside from this misrepresentation, Mr. Bridge's article is little more than a naked denial of the Hinduism of the Theosophic Society, which was sufficiently refuted in my second number by quoting President Olcott's declaration that the chief merit of Theosophy in India, was that it was "but the uncolored recapitulation" of the ancient Hindu philosophy, and, in fact, Mr. Bridge betrays himself by expressing a good deal of Hinduism before he ends.

If he would really discard Hinduism and adhere simply to liberal Theosophic religion, he would have no objection to anything I have said for I am an earnest Theosophist, and fully agree with Col. Olcott and his followers in their liberal expression. But what I shall ever object to is the justification of this movement, or, at least, the false flag that it raises. I object to the serious assertion that the society is one of Theosophic religion merely, with private views differing in all respects as to philosophy, while the whole force of the authentic propaganda is devoted to Hinduism. It is thrust in our faces as something that completely demolishes the spiritual science of America, of which Mad. Blavatsky, the talented mother of the whole movement, speaks with undisguised contempt. The entire drift of the society is to supersede the doctrines of such American Theosophists as Sargent, Owen, Tuttle, Hare, Watson, Feebles, Denton and myself, by the dreamy notions of an old barbarian age of infinite credulity, which are antagonistic to the whole modern science, and which could never have been made the basis of this movement but for the enormous credulity of Col. Olcott, inspired by the robust talent of Mad. Blavatsky.

Whenever Theosophy is spoken of it is everywhere understood to mean the doctrines advocated by Blavatsky, Olcott, Sinnett and Judge,—by the Theosophist and the Path,—and this was the reason of my protest against so gross a perversion of the English language, whereby the noble word Theosophy would be degraded to a superstitions meaning.

I reaffirm that the so-called Theosophical Society and its branches as at present conducted, is one of the greatest antagonists or hindrances of true Theosophy, and is not justly entitled to its name. It has but little of the spirit of scientific investigation, and a large amount of the blind faith that sustains other ancient delusions. Its literature is bewildering or misleading, and in Mr. Bridge's little essay he misunderstands the plain English of my writing and misleads his readers. I refused to quote the writings of Hindu contributors to *The Theosophist* on account of their tedious stupidity, and Mr. Bridge rebukes me for not quoting them to prove the Hinduism of the society which I had proved from higher authority.

I would merely refer those who have an appetite for chaff to the pages of *The Theosophist*, and to the majority of the matter not written by Col. Olcott, who always writes clearly and vigorously, and who has been able to impose upon many educated but not very rational people such a mass of Oriental

absurdities that it would be a graceful finale to the whole performance if he would confess that the whole thing was but a gigantic sell—an experiment upon the credulity of the educated; but alas! I fear there is no hope of such a recovery for the Colonel in this life, though I think he will tell a very different story when he speaks from "over the river."

I would be delighted to believe that the Theosophical Society (except in India) is, as Mr. Bridge says, a body of independent investigators, but as I have seen no evidence of their investigations, I presume they were mainly in accordance with the programme of the society, burrowing into the dark depths of so-called Aryan philosophy.

Mr. Bridge's essay is a specimen of the prevailing absurdity of the movement which he defends. He shows a great lack of knowledge of spiritual science, and defines a Theosophist as one who is growing "with no goal yet in sight," but in this benighted condition is "determined, if possible, to wrest the secret of his being from his inner consciousness"—seeking to find "escape from this bondage which drives men into life and out again, blind, credulous, suffering," etc.

If those who rely upon the very ancient and worn-out folly of pumping wisdom from their "inner consciousness" instead of scientific investigation, and who "with no goal in sight" expect to be ever dying, to come back into the womb and go through the processes of babyhood, including teething, measles, colic, summer suffering and all the other ills of squalling infancy, consider themselves Theosophists, I beg leave to suggest that they have a very slender title to such a name, for they have gone back to the very babyhood of philosophy, and lost their sympathy with the robust common sense of the nineteenth century.

If such notions are ever called Theosophy at all, they should be called Hindu Theosophy, which means the baby Theosophy of a barbarian age. American Theosophy has no such dreary pessimistic theories. It has a goal in view; it understands the life in the higher spheres of being. It arrives at truth by careful scientific investigation and a lifetime of experimental inquiry, and does not dig among dead languages and obsolete superstitions for useful knowledge, nor thrash the old straw of metaphysics. It does not bow to Calvin, Luther or the Pope or the "Lord Buddha" of Col. Olcott. It does not assume to reverse the law of progression and bring back to the fetal condition the great men of the past, nor expect men to become women, or women men, or human beings to become animals or plants, or the human soul to lose its identity or pass into extinction, or any doubtful condition, or to be decomposed into fragments; nor does it propose like Hinduism to shrink from the grand duties of life and lead a cadaverous existence here, approximating the state of clairvoyant imbecility in this life, to prepare for final extinction in the next.

JOS. RODES BUCHANAN.

Boston, March 24.

The *Theosophist* for March contains many articles upon popular subjects. For sale at this office, price, 50 cents a number.

The *Journal of Man* for April is received and for sale at this office, price, 20 cents a number. The contents are varied and interesting.

*Lucifer* for March is as attractive as ever. The articles are well written and entertaining. For sale here, price 40 cents a copy.

Gen. McClellan several years ago desired to become personally acquainted with Capt. Ericsson and employed the service of John Newton, one of Ericsson's few friends, to obtain an audience with him. The Captain replied that, while he felt flattered by the request, he "was too old to make any new acquaintances and must beg to be excused."

## The Western Edge of Life

Finds many people feeling a lack of strength and vigor just when they need it most, and they yearn for the life and activity of former years. When a certain age is reached it becomes essential that some restorative and tonic medicine should be taken, even if it has not been the custom to take anything of the kind previously. Naturally, the

## MACHINERY OF THE BODY

has become worn, and it should be lubricated by some good medicine. One which will give permanent vigor is better than a stimulant giving only artificial strength, as it were. Hood's Sarsaparilla is peculiarly adapted to meet the requirements of such cases. It creates an appetite, and so assists in the assimilation of food that the functions of the body receive its full nutrient power. Hood's Sarsaparilla rouses the liver, kidneys, and other organs which have become torpid and sluggish, it expels impurities from the blood and gives it new vitality and richness, and in fact its beneficent and curative influences extend through the whole system. Hood's Sarsaparilla is prepared only by C. I. Hood & Co., Lowell, Mass. 100 Doses One Dollar.

One of the most instructive books in its line, and one that should be read by every one who has a little patch of ground, is "Poultry for Profit," a book published by Daniel Ambrose, Chicago, whose advertisement appears in our columns. Twenty-five cents will secure the book, and will give as many dollars' instruction to any one who possesses it.

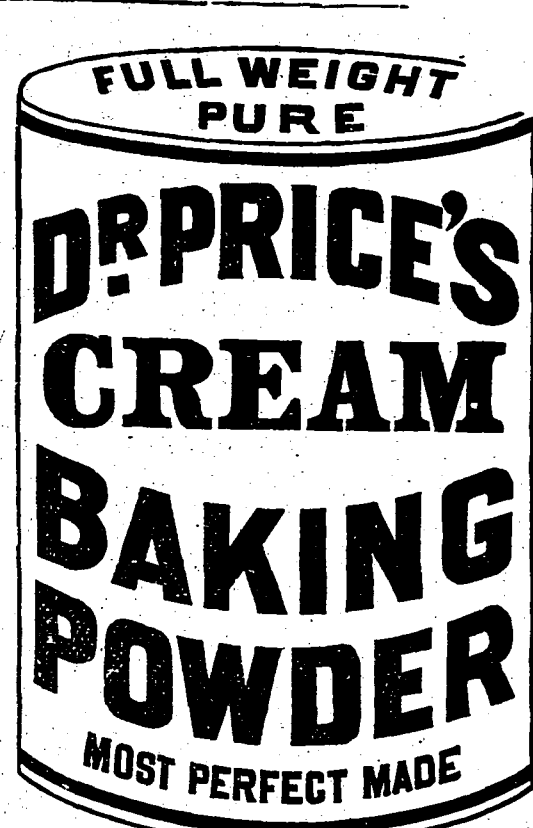
SCOTT'S EMULSION OF PURE Cod Liver Oil, with Hypophosphites. Is prepared in a perfectly agreeable form, at the same time increasing the remedial potency of both of these specifics. It is acknowledged by leading Physicians to be marvellous in its curative powers in Consumption, Scrofula, Chronic Coughs and Wasting Diseases. Take no other.

Coughs and Colds. Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try BROWN'S BRONCHIAL TROCHES, a simple and efficient remedy. They contain nothing injurious, and may be used at all times with perfect safety.

Pozzoni's Complexion Powder produces a soft and beautiful skin; it combines every element of beauty and purity.

"Heaven Revised" is a pamphlet issued from the office of THE RELIGIO-PHILOSOPHICAL JOURNAL, Chicago; 25 cents. The author, Mrs. E. B. Duffey, gives herself a pleasing writer and a careful reader of various conjectures as to the future life. The reader will find much to admire in this pamphlet, and while the effort to prove mediumship is as apparent and out of place as the peacock feathers on the faded crown, and overlooking a few unnecessary repetitions, is enough Spiritualism and superstition in mankind to make "Heaven Revised" entertaining, no matter whether or not Mrs. Duffey produced it mediumistically or methodically. It is well worth 25 cents.—The Maple Leaf, Albert, N. B., March 21, 1889.

I suffered from catarrh 12 years. The droppings into the throat were nauseating. My nose bleeds almost daily. Since the first day's use of Ely's Cream Balm have had no bleeding, the soreness is entirely gone. D. G. David son, with the Boston Budget.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest Purest and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO.

NEW YORK. CHICAGO. ST. LOUIS.

IS UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Hysteria, Opium Eating, Sexual Weakness, Impotency, Syphilis, Scrofula, and

All Nervous and Blood Diseases.

THE GREAT NERVE CONQUEROR.

THE DR. S. A. RICHMOND NERVE CO., ST. JOSEPH, MO. Correspondence freely answered by Physicians.

For testimonials and circulars send stamp.

KABO

No more bones to break and hurt the wearer. Kabo is warranted to neither break nor roll up with 1 year's wear.

CORSET

BALL'S CORSETS Are Boned with KABO. FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO and NEW YORK.

TOBACCO HABIT

"ERADICATOR."

RIDGE'S FOOD

I CURE FITS!

DR. WARNER'S

CELEBRATED CORALINE AND HEALTH CORSETS

Over 14 Millions Sold in this Country alone.

The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.

RADWAY'S READY RELIEF.

"The most certain and safe PAIN REMEDY"

Is a cure for every pain Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. Try it to-night for your cold; with a sharp dose of Radway's Pills you will sleep well and be better in the morning. See directions. Sold by Druggists. 50 cts.



# RELIGIO PHILOSOPHICAL JOURNAL

ARMONIAL PHILOSOPHY  
DEVOTED TO  
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVI.

CHICAGO, APRIL 20, 1889.

No. 9

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

- FIRST PAGE.—Mind Cure. The Evil Tendencies of Hinduism. Experiments in Psychometry.
- SECOND PAGE.—Questions and Responses. Isolation of Insane Criminals.
- THIRD PAGE.—God in the Constitution. Woman's Department. Miscellaneous Advertisements.
- FOURTH PAGE.—Once Useful but Now Outgrown. Men, Women, Immortal Immortality, Eliza's Story. Mrs. Chant in an Oxford Pulpit. The Third Heaven. Hypnotism in Crime. The Last of The Devil. A Voice from India.
- FIFTH PAGE.—General Items. The Forty-First Anniversary in Cleveland. O. Antientary Exercises in San Francisco. A List of Suitable Books for Investigators. Miscellaneous Advertisements.
- SIXTH PAGE.—The Last Shot. Our Children in Heaven. Remarkable Tests. Explanation Needed. The Connecticut Spiritualist Anniversary Association. Guardian Angels. Hindu Theosophy and Professor Buchanan. Scientific Experiments and Tricks. Letter from an Appreciative Reader. Chant's Reading of Hiram E. Butler. Carpenter's Experiments.—A Curious Case. The Forty-First Anniversary Exercises at Troy, New York. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Ancient Spiritual Manifestations. Miscellaneous Advertisements.
- EIGHTH PAGE.—The Devil. Dr. Coues' Compliments to Dr. Buchanan. Theocracy and a Religious War. Miscellaneous Advertisements.

## MIND CURE.

ELLA WHEELER WILCOX.

Think health, and health will find you,  
As certain as the day,  
And pain will lag behind you,  
And lose you on the way.

Think love, and love will meet you  
And go wherever you go,  
And fate can no more treat you  
Like some malicious foe.

Think joy, and joy will hear you  
For thoughts are always heard;  
And it shall nestle near you  
Like some contented bird.

Waste not your sad condition—  
What's your woe or pain—  
Bright thoughts shall bring fruition  
As surely as God reigns.

For the Religio-Philosophical Journal.

## THE EVIL TENDENCIES OF HINDUISM.

PROF. JOSEPH RODES BUCHANAN.

In criticizing the Hinduism which has assumed the name of Theosophy, but which science can recognize only as pseudo-theosophy, I am far from wishing to condemn the liberal and humanitarian sentiments which are embodied in the Olcott-Bavatsky movement. The objection to that movement is that it springs from credulity and superstition, and sustains itself by an alliance with the religious sentiment, like all sectarian movements, and although it may appear as the ally of religion, the alliance is thoroughly unwholesome to the latter, ending in its corruption and perversion. It is thus that true religion, which is the companion of true philosophy, has ever been corrupted and perverted by superstition which is the deadly foe of science.

Superstitions religion suppresses all rational investigation, occupies itself in baseless fancies and senseless ceremonies, and ignores the real duties of life. That this is to a great extent the practical result of Hinduism is apparent even to the founder of the Theosophical Society, whose American ideas revolt against the moral and intellectual imbecility to which Hinduism so often reduces its votaries.

In *The Theosophist* of March, 1889, Col. Olcott's leading article is an eloquent and able criticism of the selfish imbecility to which I allude; in reading which I wonder why he cannot see that the ignorant credulity of Hinduism tends directly to develop the moral imbecility which he so justly and so sternly condemns.

If space permitted I would with great pleasure copy the whole article of seven pages, for it is an eloquent expression of noble sentiments. The following extract, however, will show how Col. Olcott is struggling to overcome the baneful influence of the system that he has espoused. It may be that his missionary labors will rouse the Hindu mind from its dreamy condition to a more normal state, and if so, the Providence which has placed him in the ranks of superstition may have a happy result, for India needs a teacher capable of leading it to a nobler life. The essay just mentioned opens as follows: "We hear a good deal at present about Practical Theosophy. Is such a thing possible? If so, in what does it consist? To many Theosophists, Theosophy is an individual internal thing, a system of cosmogony, philosophy, ontology, to which the term practical is completely inapplicable. As well, they think, talk of practical metaphysics! Others

again feel that to love your neighbor and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually, who hardly stir a finger to help others, and yet who talk glibly about the "Rounds" and the "Rings," and the "Seven principles" of man, who long for Nirvana, even for Parinirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them—oh! so happy, gives them such peace of mind! The convict is their brother—their caught and locked up brother. The tramp is their brother, their idle, unwashed, whisky-soaked, good-for-nothing brother. The work woman is their sister, their poor friendless sister, who has to sew sixteen hours a day to keep body and soul together. Even the prostitute is their sister, their fallen wicked sister, who is hurrying to an early grave. The famine-stricken Irish, Chinese, Hindus, are their brothers and sisters, their skin and bone brothers and sisters who are dying of starvation.

Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about "Practical Theosophy," and they look suddenly stupid. Tell them that in a garret, not a hundred yards from their back door, lies a fever-stricken family; that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten that had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their higher selves and the Great All, into which no vulgar earthly considerations enter. These people are probably quite unaware what a wretched sham their Theosophy is, and what miserable frauds they are themselves, when they pose as Theosophists. They don't know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions, if they really felt what they say they feel; if they realized in their hearts the meaning of the words: "My brother" and "my sister."

While admiring the robust virtue of this mainly essay, I must add that the nambypamby egotism and selfishness which it denounces seems to be largely the natural result of Hinduism or so-called Aryan philosophy and religion. The dyest of indolent credulity is widespread among European races, as well as in Asia. It is a very damaging influence, for it is the antagonist of science which is the redeemer of humanity. The victim of credulity is the close ally of the semi-insane crank, and the facile tool of the designing knave. Credulity is the congenial element of both insanity and knavery, and as an element of character it softens or relaxes the fibre of the moral nature and impairs the tone of the intellect, until the credulous dupe becomes so absurd as to be considered insane, and so unconscious of ethical distinctions as to be suspected of knavery, for he condones and sympathizes with knaves, not with the compassionate charity of a magnanimous nature, but with something like the fellow feeling of a confederate in guilt.

It is for this reason that I look with something approaching horror upon the advent in America of that gigantic system of credulity, the Aryan or Hindu system which comes like a tropical malaria to impair the intellectual health and manliness of those Americans who may not have the vital force to resist its insidious influence. It enters readily into the sphere of credulity, of psychic ignorance and of speculative vanity. It was promptly accepted by the ignorant, credulous and enthusiastic Hiram Butler, of Boston, whose credulity overpowered his weak moral nature, and made him suppose that he was entitled as a reincarnated Buddha to levy tribute from the gullible by promising superhuman achievements in creating a heaven on earth. Though not a member of the Theosophical Society he was a disciple of their doctrines and his own additions. That he is now absconding from justice is the natural ending of his schemes and his "philosophy."

Credulity has its own brotherhood, and the exquisite nonsense of Butler's work of "Seven Creative Principles" did not hinder it from receiving a very friendly review in the *Theosophist* as "his last important work," "worth reading for its own sake. It contains many fresh and beautiful thoughts, and we welcome it as a contribution to that body of mystical literature springing up all around us, which is, as we hope, the harbinger of a new and brighter day." Madame Blavatsky, too, has to confess that she gave it a friendly review, which I have not seen.

Thus does Hinduism foster and sustain in its blindness a delusive and corrupting "mystical literature," the diffusion of which is as damaging to truth and real progress as the Canada thistles are to agriculture.

The kind of mystical literature which the founders of the Theosophical Society encourage, may be judged from this specimen, which is not more perniciously absurd than the great mass of "Aryan philosophy" and legends which the society patronizes and endeavors to substitute for the rational ideas of American students of the occult. The character of Mr. Butler's speculations may be judged from his theory of creation, viz.: "Fire and water created the heavens and the earth; fire the positive, water the negative, or heat and cold as the underlying cause. Through the operation of heat and cold, atoms are formed, and condensed as

water; in these drops of water we see that there are worlds of living possibilities. The germs of being, when they were but molecules in the ether, had no objective form, but as soon as they became a dense body of water, they absorbed enough of the solar ray to give life; they began to take form in this mass of water, and these forms fed upon the essences with which they were surrounded and upon each other, and as they generated their kind and increased, they died, and the solids that had thus been formed commenced to deposit sediments at the bottom, and thus the earth began. So we see that the world at the beginning was inspired and bound by this force of negation that gathered together the molecules of life-principles that formed atoms, and these by the action of the two forces were concentrated, and became water, which in turn brought forth living things; these entities having organs, generated their kind with great rapidity, and as they expended the vitality that was within them by generating other organisms, they became ashes, and settled to their appointed center of gravity, as controlled by the enveloping and binding magnetic and electric sphere."

The book is full of such rubbish as this, about as rational as some of the Esquimaux theories of creation.

The elastic looseness of his fancy appears on every page, as, for example: "Take a thimble and hold it up. What does it contain? Atmospheric air. What more? Why, it contains enough of that infinite thought potency to make a world, give it sufficient time."

This is the kind of literature which the Theosophical leaders in founders think is to help introduce "a new and brighter day." Whether they would give a similar endorsement to Philbrook, Teed, Newbrough, Bowen and Harris, I do not know; but I see no reason why they should not welcome alike all this "mystical literature" as the harbinger of a brighter day, for it is not more mystical or absurd than the writings of "Chandrabat Chudarthar, Prince of Siam" and a dozen other Hindu writers in the *Theosophist*. What is there in Butler's cosmogony or in Newbrough's Oahpa History, of 25,000 years ago, more fanciful than the astounding cosmogony of Madame Blavatsky, which seems to have fascinated some intelligent readers by the very immensity of its pretensions. As some persons standing on the brink of a mighty precipice feel dangerously impelled to jump off, so does the grandeur of some gigantic fabric impel a fascinated mind to surrender and leap into a dark abyss of falsehood.

Of Madame Blavatsky's "Secret Doctrine," one of her admirers, Mr. Fawcett, says she "illuminates her subject with the knowledge of Eastern teachers, themselves taught by the highest beings conceivable—the Planetary Gods or Dhyan Chohans," which we are, of course, to believe without evidence, as the orthodox believe in the wretched account of God in the Old Testament, and the Faithists believe in Dr. Newbrough's utterance from "Jehovih" and Mrs. Gilling's followers believed in her divine nature and immortality until she died.

Mr. Fawcett states his theory thus: "The first human groups—seven in number—were evolved on seven zones of the earth, and consisted of ethereal forms thrown off by the Oceanic Islands, in which form the souls awaiting re-birth in this globe incarnated. (Time by the geological clock considerably before the Triassic of the Secondary Period). From an ethereal and superspiritual being propagated by fission and gemmation man develops successively into the intellectual hermaphrodite and bisexual giant of the Lemurian continent (now snugly buried beneath the waves of the Pacific and Indian oceans); he founds vast civilizations, wondrous arts and sciences, till the great geological cataclysm supervenes, which consigns Lemuria and most of the Lemurians to Davy's locker. Time, later portion of the cretaceous time, 700,000 years before the Eocene division of the Tertiary. Meanwhile, however, a great race has sprung up on this continent, Atlantis, and reaches its prime in the early Tertiary period, man all this time decreasing in stature and developing intellect at the expense of the spiritual. Finally the morals of Atlantis became corrupted, the race degenerates, and in the Miocene times another racial cataclysm partially destroys the great Atlantis continent, which subsequently is visited by other minor geological disturbances, resulting in the progressive submergence of its remaining portions beneath the hungry wave. The elite of the Atlanteans escape to form the nucleus of the great Aryan race, while the lower surviving branches and colonies are to be credited with the paternity of almost all the other known races of man, including Eskimo, Red Indians and the inland Chinese as well as our old friend Paleolithic man who rambled about in Europe, some scores of thousands of years ago, and disputed possession of caves with the machiavellous, cave-bear and other unpleasant mammals."

It is needless to discuss these romantic 700,000 years fables, which are offered without a particle of evidence. I quote them merely to show the crazy drift of Hinduism, and the kind of stuff that credulous, supercilious and crotchety people are likely to quote hereafter as their supreme wisdom, which enables them to look down with pity upon the American votaries of psychic science, who believe nothing without evidence. Mr. Fawcett, however is not a full blooded disciple, as he admits that some of the bones of these ancient giants ought to be found, as the statement is made that there is a "cave

in the Himalayas containing such relics." A true disciple would not have required any such proof.

If Madame Blavatsky had explored and recorded the old theology and philosophy of many American Indian tribes and the ancient Mexicans, it would have been just as valuable as the resurrection that she has made. Indeed, I think upon the whole the old Mexican is preferable to the Hindu mythological religion.

Of the other evil tendencies of Hinduism I may speak hereafter, but as the identification of American Theosophical Societies with Hinduism has been indirectly denied by Mr. Bridge of the Boston society, I would state that the "Epitome of Theosophy," issued by the New York *Theosophist* for distribution, contains a most unequivocal endorsement of the so-called "Wisdom Religion" of "the sages of the past, more especially those of the East," with all their immense pretensions to a knowledge of cosmogony, the cataclysms of the earth, the cyclic laws, the Book of the Recording Angel, the re-incarnations of man in various races and planets, karma, adeptship, nirvana, planetary life, extinct civilizations, the nature of our mental powers and the supposititious explanation of American Spiritualism—a gigantic mass of priestly speculation, rising like a miasmic cloud from the dense ignorance of the past, bolstered up by the wildest legends, associated with the superstitious worship of the Lord Buddha, illustrated by an enormous mass of stupefying barbaric literature, and referring for present enlightenment to the *Theosophist*, *Lucifer*, and the *Path*, which express the wisdom of Olcott, Blavatsky and Judge, the three leaders of Hindu delusionism, whose credulity is unsurpassed by that of the votaries of any well known superstition. The propagation of their Aryan doctrines is but a resurrection of intellectual semi barbarism, and I am gratified in finding that the *RELIGIO-PHILOSOPHICAL JOURNAL* stands firmly against the diffusion of fog and mysticism in the sphere that belongs to positive science. My own opposition is stimulated by the unwarranted appropriation of the word Theosophy, by which many are misled. Properly named, as an Aryan or a Hindu Society, they would mislead few and would compete fairly with other forms of superstition.

For the Religio-Philosophical Journal.

## EXPERIMENTS IN PSYCHOMETRY.

PROFESSOR ELLIOTT COUES.

If the world owed nothing to Doctor J. Rhodes Buchanan but the coining of the word "psychometry," it would not be easy to pay that debt, so great and growing are the obligations under which we rest. The word, first proposed, I believe, in 1849, has become the familiar name under which may be conveniently grouped a large class of psychical phenomena of the most interesting and instructive character. For many years Doctor Buchanan has insisted upon psychometry as a veritable science, susceptible of experimentation, and of verification or observation, like any other branch of scientific investigation. The world was not quite ripe for Doctor Buchanan's proofs when he first presented them; but year by year the evidence in favor of the soundness of his main propositions has accumulated, largely through Buchanan's own labors, till only the most credulous or ignorant of scientists can now affect to ignore psychometry. A good deal that now goes by the newer name of "telepathy" is reducible to the principles of psychometry, just as most mesmerism phenomena are now accepted as hypnotic. Dr. Buchanan met the fate of most real discoverers, and has patiently accepted the situation. It is, perhaps, too much to expect that the Boston society for psychical research, as a body, should sit at his feet to learn the rudiments of the science they desire to cultivate, for that is contrary to human nature. But when they shall have officially recognized and promulgated the underlying principles of psychic science, they will have advanced to the "point of view" Dr. Buchanan reached just forty years ago.

I have lately had the pleasure of making the acquaintance, and, I trust, of deserving the friendship of a charming lady, Mrs. Julia H. Coffin, who resides at No. 1421, 20th st. in this city. To many other accomplishments in art, in music, and in social graces, Mrs. Coffin adds, as it seems to me, remarkable psychometrical faculties. With ready kindness, and desire to benefit psychic research, Mrs. Coffin has given me many instances of her singular powers of perception other than by the ordinary avenues of sense. Some of these manifestations confirm to my entire satisfaction the main proposition which Dr. Buchanan and others of his school of thought have laid down. I will give a few illustrations, mostly from memoranda taken down by the pen of Mrs. E. S. Lawton at my request. It is Mrs. Coffin herself who speaks: "On one occasion a lady friend of mine, quite incredulous as to psychic perception, wrote a word or words, the purport of which was unknown to me. With the light turned down and my eyes closed the slips containing the words was placed upon my forehead. Almost instantly I began to describe a woman, and told her physical and mental characteristics minutely. I further added that the lady was quite an invalid. As I spoke these words, I felt a violent shock upon the back of my head. The sensation continued down my spinal column, and I was impelled to say that the lady was suffering

from some disease of the brain and spine. I was forced to remove the paper from my head, so unpleasant was the sensation. I had never seen or heard of the person I described, but the description proved to be minutely correct.

"One day, General G—— handed me a letter, of which I not even saw the handwriting. At once I said: 'This letter is written in a foreign language,' and gave the physical, moral and mental qualities of the writer, and the purport of the letter; saying further that he would take a journey by land or sea, I knew not which. The letter was written in Spanish, a language I do not understand, and the journey was taken within the month."

"Dr. L—— handed me a white stone with traces of carving upon it. The impression received caused me to speak as follows: I see white fluted columns with carving on the top. This piece, however, comes from a frieze at the top of a wall. At the base of the wall is a mosaic pavement, in the shape of a parallelogram, composed of beautiful colored stones. The building of which this wall was a part, was on the top of a hill and is now in ruins. The sky overhead, where this building stood, is intensely blue; the atmosphere exquisitely clear and pure. I see it also by moonlight. This was a palace and belonged to some Emperors; then hesitating, I said: 'It is the Palace of the Cæsars in Rome.' The impression I received was corroborated by Dr. L., who himself had picked up the stone at the place designated."

"Dr. L—— gave me a second stone, a piece of dark-red marble. I received the following ideas from having it placed upon my forehead: 'This is from an ancient ruin on a hill and surrounding it once was a grove of trees with dark green leaves. This stone was from a border around this building which was not a palace, or temple, or place of worship. It was for the assembling of people, and I see chariot-racing. Now I see a man of commanding, dignified presence, clothed in a beautiful purple robe with a deep gold border. A mantle is thrown round him; and in his hand is a staff with an orn— (that I can not quite make out) on the top, on this man's head is a crown of some kind, not unlike a bishop's mitre. He is speaking to a crowd of people and I hear the words 'victor, and victory.' Blood has been shed here. This man is a great orator.' This stone was a fragment of an amphitheatre built by Cicero."

"Here is another story of a stone, also given to me by Dr. L——. 'This stone is from the pavement of some sacred place. I am in a vast cathedral—this is one of the world's great temples. It is so great that the extent is lost in shadowy vista. There is a great dome above it and around the central nave are smaller chapels. There is a throng of people going in and out. I see a procession of priests and acolytes with lighted tapers. I think this is St. Peter's at Rome.' Dr. L—— confirmed every detail of the description."

"My husband handed me a card. Placing it on my forehead, without seeing it at all, I said: 'There is a printing on it—a man's name. He is not a man of good character; his predominant traits are duplicity and a disposition to overreach. He tries to inveigle people into schemes to ruin them and benefit himself. He is not an American. I think he is a Jew, either Pole or Russian; he has dark eyes, prominent nose, rather short and very large feet; he has something to do with money or stocks.' At the time of my reading neither Mr. Coffin nor I knew anything of him but subsequently asking a man who did know him, he warned us to avoid him, and gave a description that exactly tallied with my impressions."

Mrs. Lawton handed Mrs. Coffin an old paper knife which she had found when a child in the sand upon the beach bordering the bay of San Diego, about the year 1852 or '3. These are the ideas that came to her concerning it: "I see a low dark room, rather large; on the sides are shelves filled with books, most of them bound in red Russia leather. On the top of one of the shelves is a pile of manuscripts—not made of paper—but some kind of parchment, and the leaves are bound together with leather strings woven in and out across the back. I am impelled to get up and walk up and down the floor. This is a habit the man had who lived in this room. He walks backward and forward, his chin resting in his hand, as though in deep thought. This knife is very old; the man who owned it before you had it, got it from some passing tribe. Oh, it is so old! It came originally from a country across the sea, and has a curious history. It belonged once to an Indian in Asia. I hear the word *En-Soph*. You picked it up—found it—I don't know where."

The last case is not verifiable, but there is no intrinsic improbability in the supposition that the paper-knife had once been in the possession of an old Jesuit missionary whose character and surroundings may have been much as described. The word *En-Soph* is the Jewish Cabbalistic name of God.

Among the mutual friends of Mrs. Coffin and myself is Mr. Frank Cushing, famous for his researches in the archaeology and ethnology of the Zuni Indians, among whom he lived for years for the purpose of studying their history and traditions. Mr. Cushing tells me that Mrs. Coffin, from psychometrical examination of various relics, trinkets, and the like, has often reconstructed times and scenes with startling fidelity to what he had historical evidence to support. I will not go into the details here since I understand Mr. Cushing desires to make use of them in his own publications upon the sub-

(Continued on Eighth Page.)



## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement today?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY LELIA BELLE HEWES.

1. Neither my parents nor myself have ever belonged to or affiliated with any Church. I cannot answer this question until I have asked another. What is it to be a Spiritualist? In general it holds good that the less an individual really knows of the nature, extent and importance of the position he occupies with regard to anything, the more ready he is to define it. Spiritualism, if I be firmly convinced that no one can escape the consequences of wrong-doing or lose the inevitable and absolute results of right doing; that in very truth "virtue is its own reward"; if to be most certainly assured in the depths of one's own consciousness that, so-called, brings with it its own punishment, as we term it,—all good and evil on this plane of existence being relative, and to be positive that the punishment, as we usually express it, of sin, being delayed for a more or less lengthy period of time, only renders that punishment all the more forcible, emphatic and effective when it does come; if to maintain, in the face of any conditions or circumstances that in the universe, which is, indeed, a universe of cause and effect, and not a bi-verge of unforeseen and incalculable accident, we have, in point of fact, nothing which we do not deserve, or to which we are not, in some way or another, entitled; that in very truth and certainty, "whatever is right," in the grand harmony of universal law, that indeed:

"He who has a thousand friends, has not a friend to spare.  
While he who has one enemy will meet him everywhere."

that for any one to undertake to prove to me that I will exist hereafter subsequent to the change called death, is much the same as though one should attempt to prove to me that I do not exist now; if to make the declaration that communication between heaven, as we commonly put it, and this our earth between the two, or any two, worlds, is just as rational and proper, and practical, and as much to be expected and secured as a different (?) form of communication to be considered rational and proper, and practicable, and to be secured as a matter of course between the two earthly planes—Hoopston and Chicago; if to believe that communication between myself and a former resident of earth is to be attained, just as much as I believe communication to be possible between the editor of the RELIGIO-PHILOSOPHICAL JOURNAL and myself, although one lives in Chicago and the other in Hoopston; if to fully comprehend that the fact of such communication between Chicago and Hoopston is apt to be on the part of the postal employees, at least, a matter of business than sentiment, to comprehend, moreover, with an equal degree of fullness and accuracy that communication between the two worlds, in order to be satisfactory and plain, in the greatest number of instances, should likewise be more a matter of business on the part of persons employed in this postal service than as now, with the majority of those of a mere matter of sentiment only; if to believe and assert that it requires no more perfection of character to enable one under the right circumstances and with the right means to converse with "the sweet, the stately, the beautiful de-d," than it requires an abnormally perfect human make-up to enable one to converse harmoniously with the sweet, the stately, the beautiful living, yet holding that one ought to carry to both the best possible state of mind he can, and therefore keeping in view the words of the poet expressing the idea:

"How pure in heart, how sound in head,  
Should be the man, who fain would hold,  
An hour's communion with the dead!"

if to realize that "we see but dimly through these mists and vapors which shroud these earthly damps," and yet again to be convinced beyond the shadow of a doubt, that:

"The Spirit-world, around this world of sense,  
Floats like an atmosphere, and everywhere,  
Wafts through these earthly mists and vapors  
dense,  
A vital breath of more ethereal air."

that heaven, in earnest, is not so far away, and yet, paradoxical as it may seem, it is necessary for some of us to work very hard and travel a long way before reaching the same; if to maintain boldly that it is best to make our own heaven or harmonious condition of life right here, and take it with us wherever we go; if to accept, as elder brothers, teachers, leaders of humanity, Jesus, Buddha, Confucius and a host of others; if to inculcate and practice the maxim of the Chinese sage: "Do not unto others, that which you would not have them do unto you;" if to know that it is best now and hereafter to keep the envelope, the case, containing the soul, the man proper, in the most complete, and in the fairest and most harmonious condition possible, through all habits of this present life being made as nearly correct as we can ever hope to make them; if to understand that to be fully as kind, as honorable, and as just toward all beings occupying a presumably lower station in nature's order of individuals, than the one occupied by myself, as I would expect those occupying a correspondingly higher plane than mine, to be kind, just, merciful, honorable and patient toward me, is only strict common sense; if to believe, Mr. Editor, in all of the above, or foregoing statements, to which I do most heartily subscribe, and in witness whereof, I do hereby affix my hand and seal—then I do devoutly wish that both my friends and enemies would always label me a Spiritualist, straight up and down, right out and out, without dodge, hindrance or evasion, and that in the JOURNAL'S lists of Spiritualists, I might be registered as having always been one! I first announced myself a believer in modern Spiritualism some fifteen years ago. That was after reading A. J. Davis' "Stellar Key to the Summer Land," and hearing my father detail his remarkable experience as an investigator of the various forms of the phenomena of Spiritualism.

3. I never really doubted the fact of the continuity of life beyond the grave, or that other equally unmistakable fact of a pre-existence. If any one can go back to a time or period on the scale of this human life and its development, when the law—the continuity of life has ceased, or cannot be predi-

cated as to the future, then let him make a note to that effect. If there be no gap or missing link in the past, is not this sufficient warrant of the unbroken continuity of life on the part of the entire universe? Chemistry, as a science, tells us that nothing can be absolutely destroyed or annihilated. Swift or slow combustion only resolves back any material body into its original component elements. These are truly eternal. Not one of them can ever become lost. "There is no death! What seems so is transition." There is no such thing as real destructiveness. You wish to blot out an element from existence. You have only changed its relations to other elements. That is all! By the expression, continuity of life, we usually mean consciousness of this life, its continuity and environment on the part of the individual instance.

None of us can ever positively recollect when the consciousness of an independent existence and its surroundings, conditions and influences first burst upon us! There always must have been, in any previous condition of life on our part, a certain kind or sort of consciousness proportionate to that state of existence, and between that former state of consciousness and this, our present life, there is something bridging the spaces, just as there is something, by whatever name you are pleased to call it, bridging the spaces between the moon and the earth, the earth and the sun, the intermediate planes, positions or conditions of life between the two worlds, heaven and earth, the Spirit-world and this world of sense, or coarser state of feeling and being,—or, as I have said before, between any two worlds! Which is most important, Mr. Editor, to prove the fact of spirit intercourse, the fact of communion between the two worlds, by a series of philosophical deductions, that are plain to any one of average mind, or rest the case upon the mere unfounded assertion by myself, for instance, that I have seen a ghost? In giving advice to certain aspiring young orators, Col. Ingersoll, I think, says: "Never, when you tell a story or make a statement about a certain person, or number of persons, say that you know this to be true, being personally acquainted with the party or parties concerned! This makes it a question of veracity instead of a question of fact." I prefer the unanswerable logic of universal fact in the matter of substantiating spirit phenomena, to the bare statement made by any person, or any number of persons, however truthful the statement may be supposed to be, or however reliable the character of the person, or persons making it may also be, to the effect that I, we, he, she, or they, have seen recently, or otherwise, the spirit of Red Thunder, Dirty Dog, or some other well known Chief or other very remarkable (?) and highly interesting (?) spiritual (?) characters. No two human beings, Mr. Editor, are made up precisely alike, spiritually or otherwise. Therefore the experience of one human being with regard to anything cannot be that of another! Not exactly! That which to my mental make up may be proof palpable of immortality, may, perhaps, mean nothing in particular to you, and vice versa! Now, then, in the face of all this, why should I detail my especial and peculiar experience with regard to spirit phenomena or psychic force? Why should I tell a story of something that may be of value to me, be related for the benefit (?) of your readers and yourself? Why should I, either, for that matter, expect that your readers, and you shall favor me with similar accounts of wonders, about which you are, in your turn, informed (?). In what way can a number of people be really cheered and inspired by interchanging such views? I think there is very little profit in it, *per se*, any more than there is in ordinary tea-table gossip, unless the visible, physical phenomena of the universe around us will bear us out in each and every statement made, and our acceptance and belief in said phenomena, being something which our distinct and several sets of reasoning faculties will warrant, can, therefore, be made perfectly safe as I do like the expression: "The medium resumed her normal condition." It should be: "The medium resumed her usual state or condition."

There is nothing unnatural about Spiritualism or mediumship? If I come into the JOURNAL contest only to greet those who say to me, Beat that yarn, will you? I must not only be excused from telling my ghost stories, but must rather insist, with all due respect to the editor and his other contributors, that the said stories be suffered to die in oblivion? I say for example, to you, a resident of the city of Chicago: "I know John Smith. He lives in Hoopston. I see him every day." Now, then, albeit you may consider me a truthful person, of what value to you is this statement, as such? Suppose you don't know this particular John Smith, ghost or man, have I proved his existence as either? No, you have not. You have only proved, if ever so important (?) to me, that I have ever personally known John Smith, or ever expect to make his acquaintance in the future, you must still have before you something more tangible than the bare assertion by Miss Lelia Belle Hewes, printed in some Chicago newspaper, that John Smith lives, moves and has his being in the little city of Hoopston, Illinois! How silly it seems to you when I tell you, having either journeyed especially to Chicago and found my way to your office for this purpose, or written, telegraphed or telephoned thither, "I have seen John Smith and know he lives in Hoopston." The proofs of the continuity of life and of communion between the two worlds, rest on something more important to mankind in general than the above.

Not to anticipate question 6, I think one of the crying needs of Spiritualism is, that the noble red man, in the majority of cases, should be given a rest and relegated to the mild obscurity of the "happy hunting grounds" and the mythical *dolce far niente* situation appertaining thereto! If his soul is marching on he ought to be in bigger business than it now seems he is! If it isn't, then it is high time he got his orders to march, and the quicker the better for himself and for us! Before he expects the average lot of men and women whom he encounters to take the tremendous amount of trouble necessary to form a safe and sound opinion, he, in his turn, should take the trouble of learning to speak and write the English language a little better than he now does! If the continuity of life, for him, simply means the continuity of his former earth-life, as a somewhat degraded specimen of a savage, then the fact of the communication, or intercommunication between the two worlds, is not profitable, so far as he is concerned.

4. The writer's experience with what the JOURNAL calls "spirit phenomena," has been necessarily limited. The writer knows that she, herself, is hardly a success as a medium, outside of literary work, which she does under the direction, and with the aid of those whose experience therein is larger than her own. The reason why she has only partial success in other phases of mediumship, is, that she is, at present, lacking in a certain

element of strength of character which is the prime necessity to a good intermediate, and is also wanting in the second essential element thereof, which is sound physical health. She is somewhat like one of those stringed instruments we see, a guitar, for instance, which under the light fingers of a skilled musician, will discourse sweet harmonies, but under the rude touch of a ruffian will emit discords. Her life has been for the most part stormy. You cannot telegraph successfully during a heavy thunder storm which affects your batteries so that the white fire play: all around them! When your system of wires is down by means of a storm, or some of the most important lines have been cut by an enemy, you have got to send out a line man to repair damages, ere you swear at the other operator for not answering your call. Over the slender wire comes the message of life and death! But the most skilled operator in the world can neither give nor receive messages correctly over a broken or tangled wire, or one that takes communications or parts of communications by induction from some other wire! The telegraphic operator who has never yet received a message where the signature of the person at the other end of the line was at all translatable or where the message received was hopelessly mixed up with that meant for some one else, would, I think, be nonplussed, or, pretty nearly so, at the question, "What is the most remarkable incident of your experience with telegraphy, where you can satisfactorily authenticate?" Give particulars!

Although the writer has made up her mind to tell the JOURNAL she was a life-long Spiritualist, she feels now compelled, in order to answer this question truthfully, not to make a statement that is misleading in the smallest degree, to exclaim, as might the student of telegraphy just instanced: "There is much that is wonderful in our science of giving and receiving messages. It is a blessing to the world! My experience as an operator is valuable to me; yet if a prize is offered for the remarkably swift and skillful transmission of an unusually difficult message, then that prize will probably be secured by an older operator than myself, and, perhaps, one whose conditions for transmitting intelligence in this manner are more favorable to him and to his work, than mine are favorable to me and to my work." Because I am an unskilled operator, I do not, therefore, deprecate the experience or the talent of those who are pronounced by worthy judges to be great and gifted! Others employed on the same system with myself, may not find their wires broken or tangled, their batteries improperly charged, overcharged, or otherwise injured, their communications illegible or mixed. Oh! no! All honor to the good people of the brotherhood and sisterhood! All honor to the General Superintendent of the road! May I learn better sometime and be promoted accordingly. How ridiculous, Mr. Editor, it would be for a student of telegraphy, who had been bounced for drunkenness or incapability, to go about crying, "The theory of telegraphic communication is all a fraud!" No one would believe him. So if Spiritualism, as a science, were what it ought to be, it would, by this time, be so well understood that a person who should deprecate or misunderstand it would be branded as an irresponsible being. I have had no favorable experience with any medium, other than myself, up to the present date of writing.

5. I do not regard Spiritualism as a religion. It has no written or spoken dogmas to which all its adherents are bound to alike subscribe; it has no iron-clad creed, a departure from the smallest portion of which is heresy! It has no arbitrary and fixed confession of faith; it has no theological schools; it has, in the language of one of earth's greatest souls, truth for authority, and not authority for truth; it is without so-called sacred books, that is, it regards one good book as being no more and no less sacred than another equally as good in the sense of being valuable and precious to humanity at large. It has no teachers for preachers knowing no regular clergy or conference, or assemblage of reverend turn-keys; it regards no one place as being more worthy than another of being called sacred, so long as there is present an atmosphere of purity; it looks upon one day or one night as being of itself no more holy or consecrated than any other day or night or period of time. We are apt to translate the word religion as signifying nothing more nor less than man's progress in the direction of a higher moral development; his striving to penetrate the yet unknown, his recognition of the fact that there is a higher power than himself pervading the universe in which he lives.

There is this idea to be found with various modifications, in the old-world fancies, traditions and myths belonging to the days of the childhood of the race, a continuity from the unfolding mind of the savage, infant man of many minor powers, or, in point of fact, modifications of one great Power, influences of both good and evil, malignant and beneficent, which constantly opposing forces control and direct in alternate opposition, man's life and labors, and lead him now upward and then again downward in the scale of being!

If the word religion could never be used other than to express man's highest conceptions of truth and right, his loftiest ideal, his purest motive, grandest sentiment, then Spiritualism might properly be termed a religion because it expresses and represents all this to its followers. But, since we ought, in strict reality, to give a different definition to the word religion, in order that it may apply equally well to Catholicism, Protestantism, Buddhism, Yondoo worship, the practices of the Indian Thug and the dream of the Brahmin alike; since religion does not necessarily include or incite morality on the part of her votaries, but may, indeed, and often does, mean something very different, while Spiritualism, in its truest meaning, signifies the most absolute morality of conduct possible on the part of those who are devoted to its interests,—we cannot term the latter form of knowledge a religion and be familiar with the simple word-analysis of our public schools! (I have stated my reasons as briefly as I could as required by the JOURNAL and at the same time, to me, leave no room for obscurity.)

6. Spiritualism, then, being a form of knowledge, a species of important and practical information, to be established by scientific research, just as the facts of electricity, steam, engineering, etc., are to be demonstrated and made plain to us by the work of scientific experts, and not by the play of children, or the irresponsible acts of lunatics or fools, its grand needs of to-day may be summed up as follows:

The first and most immediate need is that the children, simpletons and cranks in our midst, the undeveloped, weak-minded and incapable, shall be compelled to let the matter of spirit phenomena entirely alone, just as we now require and expect them to keep their hands off the electric dynamo, to stand out of the direct path of the traction engine, not to touch the buzz saw in order to find out whether or not it be in motion, to let the

throttle valve of the locomotive alone, to regard the quadrant, sextant and circle as valuable instruments for the diffusion of scientific information, and not as mere toys for babies. When we employ an electrician we expect that he shall prove his qualifications to act as such. We take nothing for granted if we are wise. We expect him, at least, to be of sound mind, temperate habits, and gentlemanly exterior. Electricity is a dangerous force! Yet we go to an alleged medium who has nothing to recommend him outside of newspaper advertising, and we allow him, fool, lunatic, knave though he may be, to handle and direct forces infinitely more powerful and dangerous than electricity, and of which his knowledge, if, indeed, he has any, must necessarily be limited. The second great need on the part of the investigators of modern Spiritualism as well as those already within her ranks is patience and persistence, thorough effort! We must not expect the telegraph wire to be made of beaten gold! It is a common sort of wire that is available in our present knowledge of the art.

Stephenson's locomotive was not much like that of to-day, it served its purpose, and had it not been for such crude machines as his undoubtedly was, we should not have had our present beautiful and useful horses of the steam! The employment of the "Ingin spirit" is like the use of the toothed rail and cogged wheel by the first projectors of the idea of locomotive engineering. They couldn't get along without the toothed rail and the cogged wheel. "Why only think of a smooth wheel on a smooth rail! It would be certain to slip!" So when mediums of today tell us that "Red Thunder" is indispensable in the circles, as a developing influence in mediumship, we who know better must have patience accordingly. The greatest obstacle to the harmonious growth and progress of modern Spiritualism is, that its adherents do not pay more attention to philosophical research, logic and undisputed fact. Instead of this comparatively difficult process of proof and demonstration, somebody is being constantly called upon to detail some extraordinary coincidence or to remark pertinently and positively, "I seen a spirit last night," as if coincidence or apparition having for its support or evidence naught beyond the spoken or written word of one individual, or, for that matter, a dozen individuals, were worth anything under the sun to anybody! We want something as evidence that we can all realize as we do the fact of our own individual existence.

A crying need of Spiritualism, is, therefore, less laziness on the part of its supporters themselves, and a need, by no means of small importance is the positive declaration by representative Spiritualists, over and over and yet again, that no person of known immoral life and habits, or one who has been guilty of any infamous or heinous crime and is yet unrepentant of the same, can be permitted to call himself a Spiritualist! In little country towns throughout our land circles are frequently organized by men and women who should by rights be maintained at the State's charge, in some penal institution! Is Spiritualism to thrive under such loads as this?

It is true that the gardener tells us that certain substances properly applied, enrich the soil! But when these substances are taken up into the organism of flower, leaf and fruit a chemical change or differentiation has taken place, making said substances no longer food, no more offensive! Therefore it is a need of Spiritualism that she either cast out from her ranks altogether the ignorant, the debased, the degraded, or else raise these same ignorant, debased, degraded to a higher and purer level, by placing them in such relations to the general mass of Spiritualists proper that their influence in the direction of evil can be neutralized as far as they themselves, and the interests of Spiritualism, too, are concerned, if possible by other and more powerful influences potent for good alone. In this case a certain class of people may be made as valuable to the interests of Spiritualism, which are those always of a higher humanity, as were Sherman's bummers valuable to the cause of liberty in his famous march to the sea. Let us use our bummers in line of battle. But Sherman's bummers were not given command of the army; they were placed under discipline, and to-day few of them are worthy of either responsible position or extravagant pension, notwithstanding they are veterans and aspire to be post-commanders!

Perhaps the final need of Spiritualism today is a better and wider reaching method of organization. Close up here, men. If the enemy should fire now they couldn't hit one of you! Close up! Organization develops the raw recruit. Discipline makes him a soldier. Concordia brings him to the ranks of the ranks. As Spiritualists we all need more moral courage. We should stand by our colors; rise up and be counted, even though it may be true that as a body of people we are to-day in fully as bad shape as was the early Christian church with its petty quarrels, lack of system, and other numerous impediments to progress at the time when its great founder had but recently passed to the higher life.

7. A knowledge of the operation of psychic laws, of spiritual laws, of the laws directing the welfare and influencing the progress of the soul, the me proper in the relation I sustain to the family to which I belong, to society of which I am a member, to the government of the country in which I live, to the world at large and the universe all around me, and from which I cannot detach myself, is indispensable to success and happiness in any of these relations; as a knowledge of the physiological facts in our existence, of the laws governing the physical human being, is of as vital importance to the physical me as to those having that physical me in their charge and keeping in order that this physical me may be, or become, healthy, harmonious in the scale of physical life, so it is absolutely necessary that either the spiritual or psychic me shall have a knowledge of the laws that govern and control the psychic me, and of the operations and effects of these laws, or else that those directing, comforting and aiding this spiritual me shall have such knowledge, and having it use it for my benefit and interest.

In order to be, or to become morally, mentally, psychically clean and pure, one must live in obedience to psychic law, whether one does this ignorantly, instinctively, unconsciously or otherwise. The typical savage, simpleton or child, knows little enough, maybe, of physiological facts, the laws which govern the welfare of the physical human being, yet these same partly or completely irresponsible creatures instanced, like the dumb animals, insects and birds, obey instinctively such laws and live in harmony with universal fact. The savage is closer to nature than is the civilized man or woman. So is the child when not interfered with. Nature seems to care especially for the lunatic, idiot, or barbarian. She protects him. A fool for lack of danger passes him by. Children and fools speak the truth.

They are in harmony with truth. Ye, may come when it would be well for age to have the civilized man's knowledge, surgery, and when, too, the savage may even profit by it. So it is in all man's physical relations while we may and often do just ourselves unconsciously, instinctively, and thereby as subsequent experience proves to us accurately, yet a full and thorough knowledge of that law would be better for each and all of us, in our relations to family, society, government, discipline; just as, for instance, if we could telegraph without a wire, it would be, at least, an economy of time, effort and financial expenditure. In what way could we get along without our present knowledge of psychic law, and its operation, in our relations to the family, to society and to government?

For the Religio-Philosophical Journal,  
Isolation of Insane Criminals.

E. E. JOSCELYN, M. D.

The term "Insane Criminal" should not be applied indiscriminately, as is often popularly and generally supposed, to each insane person who has committed an illegal act. It can never be applied correctly to a large class of persons who have transgressed the law while bereft of their reason. The large majority of the offenses against the law committed by the insane are the direct result of impaired reason and will power. Previous to becoming insane this class are as moral, upright and law abiding as other people in corresponding circumstances and surroundings of life. If not overtaken with this, the greatest misfortune that can befall one, there is no more probability of their ever doing an overt act than there is in any of their neighbors or friends. The conditions are entirely changed when they become insane. They no longer think, feel and act as formerly. They are unable to realize that the great change which has taken place is in themselves and not in their environment. While they may know that certain acts are wrong and if committed the perpetrator is liable to punishment, yet they are unable to resist an impulse to do an unlawful act or else fail to detect the fallacy of an excuse which to them appears reasonable and by which they justify themselves in the commission of an offense. By the mercy of the law such persons are not held responsible for injurious and illegal acts and are not convicted of them, or punished for them. While society has the undoubted right to protect itself from the acts of a dangerous lunatic, an enlightened judiciary directs that such irresponsible persons shall be committed to a hospital where possibly recovery may take place, rather than be incarcerated in a jail.

The insane acts of an insane criminal do not differ materially from the insane acts of any one else with the same form of disease, but in no respect is there anything in common more than exists between criminals and others. In the class first mentioned the illegal acts are clearly the results of a diseased condition, but with insane criminals the wrong doing precedes the insane state. The term insane criminal is, therefore, only applicable to that class of persons who have first committed some unlawful act and afterwards become insane. The disease may develop before the punishment for the crime begins but generally it appears while the sentence is being served, and has no more to do with the crime committed than an attack of rheumatism or bronchitis would have, if coming upon them while in prison. The insane criminal has committed crimes while in sound mind and in full possession of reason, with no impairment of judgment, and with an untrammelled will to choose the right if influenced by the motive of common honesty. Knowing good they chose evil. With a full knowledge of the consequences, if detected, they willfully break the law and do not hesitate to teach others whom they can influence, to do the same. They exercise no healthy restraint over their appetites, passions or desires but are controlled by wrong motives. Deploable as is the condition of the wicked and depraved it becomes very much aggravated by the onset of an attack of insanity. They are then doubly dangerous to the peace and safety of society. They are dangerous on account of their criminal tendencies and also on account of their insanity which may at any time impel them to deeds of violence.

However objectionable insane criminals may be they have an undoubted right to be properly treated for their disease. Civilization punishes criminals by depriving them of liberty and by imposing confinement and labor, but never intends to destroy any faculties or powers given by the Creator. Now recovery in the insane may be expected under appropriate treatment, in a certain proportion of cases, otherwise the mind becomes permanently impaired, a result not contemplated by the law when the criminal is sentenced. It is the plain duty of the authorities to see that the insane criminal has proper treatment for his mental troubles and to provide a suitable place for such treatment.

It has long been recognized that the jail is not the place for the treatment of insane criminals, and they have generally been removed to the insane asylums of the State. This has been a step in the right direction, but only a step. The hospital has been a vast improvement on the penitentiary, but the complete requirements of the case have not been met. While benefiting the insane criminal we have done an injustice to the innocent insane. We have no right to wound the natural and healthy sensibilities of the great majority of the insane, such as were first referred to by trusting upon them the society of criminals. It is positively wrong to mingle the pure, honest and high minded with the immoral, faulty and degraded. Because one has the misfortune to become insane through no fault of his own, it is no reason why he should be compelled to associate with felons whose vicious habits have probably largely entered into the causation of their insanity. In many cases of insanity the mind is peculiarly susceptible to impressions, and it frequently requires prolonged time to overcome the disagreeable results of uncongenial surroundings and unpleasant circumstances. The mind of the innocent insane may be so poisoned by the insane criminal that the bad impression remains fully stamped upon the mind after reason has been fully restored. There is no doubt but what convalescence may be retarded by evil associations and improper surroundings. There ought to be nothing in the environment of the respectable insane to cause loss of personal dignity and self respect.

The innocent insane are not only directly injured by personal contact with insane criminals but they also suffer indirectly. The administration of a general insane hospital containing this objectionable element is frequently embarrassed in locating the insane criminal. Being less trustworthy, and often more cunning, as well as more dangerous it becomes necessary to take greater precautions to prevent escape, consequently more secure environment must be had and less freedom allowed than can generally be given with



the honest lunatic. Knowing that he will be returned to prison to serve the remaining part of their sentence after recovery, they are restless and uneasy and prone to stir up strife and discord, hoping to find an opportunity to escape during the temporary confusion in the ward. Privileges which might be properly extended to a whole ward of innocent insane with benefit, have to be frequently curtailed on account of some insane criminal whose proclivities render him unfit for any extended freedom. The presence of the insane criminal in an ordinary hospital for the insane increases the care and anxiety of its officers in charge, cripples its resources for restoration by limiting its privileges and is painful to patients who have led moral and upright lives, unless they have become so demoralized that they no longer appreciate their condition and surroundings.

Another objectionable feature of treating the insane criminal with the innocent is the infliction of mental pain upon the friends of the innocent. It is only those who have been compelled to give up the care of loved ones and place them in the custody of strangers that fully appreciate the suffering that such a separation entails. I am positive that in a great many instances there is more profound sorrow in the family when placing a member in an asylum than in the grave. It is only known to those who have passed through the trying ordeal how much the agony is increased, and the tender sensibilities of the heart shocked by leaving the loved one in the association of the vicious, low and vulgar. The feelings of the afflicted friends are certainly entitled to respect and consideration and should not be wounded unnecessarily. While humanity and justice imperatively demand that the insane criminal shall have the full benefit of scientific treatment, under conditions as favorable for recovery as is possible, the tender regard for the afflicted innocent and their friends, which is in every sympathetic heart, dictates that these two classes of patients shall not be treated together. While there is so much to be said against this mixed system I know of nothing it has to offer which cannot be more easily obtained in a hospital specially constructed and maintained for this unfortunate class of patients. By a separation the vicious lose nothing, while the honest and respectable gain much.

The confinement of the insane criminals for custody and treatment in a hospital specially designed and constructed for them is no new idea. The Parliament of England established a special institution for insane criminals by the addition of two wings at Bedlam in 1810 and in 1863 opened a new institution better adapted for this class of patients at Broadmoor, about forty miles from London. At Dundrum in Ireland a special hospital was opened for this class in 1850. Scotland also has a similar institution at Perth.

In our own country in 1864 the Legislature of New York passed an act directing the erection of such an institution and in 1867 an appropriation of \$20,000 was made to carry the law into effect. It was opened for the reception of insane criminals by Dr. Edward Hull in February, 1869. Insane criminals from the general hospitals have since been transferred to it as well as convicts becoming insane in the penal institutions of the State. Michigan has also established a special hospital for this class.

The experience of these hospitals has fully demonstrated the wisdom of the legislators who established them. The success attending their aims has been sufficiently ample to remove them beyond the classification of experiments, and to place them with the practical and humane institutions of civilization. In our own State there is now a movement going on looking to the establishment of such a hospital within our borders. It should receive the hearty support of all interested in the general welfare. Insanity is no respecter of persons. It cringes low with poverty and crime in the hovels of the poor and walks with stately tread in the palaces of the rich, sometimes striking the monarch upon the throne.

It is a misfortune that may overtake any one. It is a matter, therefore, in which each one should take a personal interest and act accordingly. Let us, therefore, urge upon our legislators the paramount necessity of speedily passing a bill authorizing the erection of a special hospital for the insane criminals of this State, and making an appropriation for its construction and provisions for its management.

Batavia, Illinois.

#### God in the Constitution.

There seems to be in certain quarters a quiet perturbation lest Senator Blair's proposed amendment to the Constitution shall succeed, directing each State to establish and maintain a free school system to teach not only the common branches of knowledge, but also to give instruction in virtue, morality and the principles of the Christian religion. Not that there is any fear of the diffusion of knowledge or the inculcation of principles of virtue and morality, but all well-balanced minds object to a re-welding of Church and State, which is just what the New Hampshire Senator proposes.

There is danger in his success. With prophetic wisdom the fathers of the Constitution forged that wonderful instrument, and then inserted in its body a method of procedure for amending it so difficult that only the thoroughly roused and concerted action of a vast majority of the people for an extended period can make a change.

Admitting for the sake of argument that Divine providence was at fault in not insuring from the start the moral perfection of man, due, no doubt, in part to the fact that Senator Blair was not born until 1834, it remains that man in his imperfections is divided into two grand classes, those who choose to have exclusive charge of their own consciences, and those who believe themselves in some way possessed of viceregent commissions to attend to the consciences of others. The latter class, it must be confessed, have been sadly buffeted by the former, evidently in a spirit of revenge for certain ministrations of the days of Puritanism. Bane Laws, Inquisitions and such like efforts to reach the rebellious and sinful mind through attacks on its fleshly environments.

But against these sore buffetings, these upcomings of Lutherans and Knoxes, these sharp sanderings of ties of Church and State, there will rise up a ghost of mediaevalism, which thinks it a hardship that religion should be compelled to constantly prove its worth by living up to its own professions, and which, filled with a Nirvanic laziness, would legislate goodness into people much as chickens fattening for the market are crammed with food through a tube.

Setting aside the evident fact that an attempt to exactly define the principles of the Christian religion for the limits of a text book would precipitate a pitched battle of theologians, there remain three great items to be considered:

First, there is a large, cultivated, highly

educated class which rejects Christianity, namely, the Hebrews. Second, the Catholic Church, as a body and as individuals, would never cease to protest against the invasion of their right to give religious instruction in their own way. Third, it is a matter of history that the Christian religion never so thrived, never so reached the hearts of men, never made proselytes so rapidly as when in poverty and distress it received not the support, but the opposition, nay the oppression and persecution, of secular government.

Senator Blair said not long ago in the Senate Chamber that there was a Jesuit on the staff of every leading paper in America which opposed the Blair Educational bill. Yet his proposed amendment contains the essence of what is worst in the charges alleged against Jesuitry—"interference with individual liberty of conscience."—Washington Post.

#### Woman's Department.

CONDUCTED BY SARA A. UNLAWOOD.

##### THE CHICAGO WOMAN'S MEDICAL COLLEGE.

There was the history of woman's endeavor, partial defeat, and ultimate triumph embodied in the brilliant scene displayed on the platform of Central Music Hall on the afternoon of Tuesday, April 2nd—a history which should as intimately concern every woman as it did the occupants of that platform. The scene suggested one from Tennyson's "Princess," with improvements. What was the scene? Ranged on one side were twenty-four intellectual-looking, self-poised young women, prettily and sensibly dressed, each holding the medical diploma just bestowed upon her by Prof. W. H. Byford, President of the Chicago Woman's Medical College, while their laps were filled and themselves half hidden by the array of lovely floral gifts bestowed upon them by admiring friends and relatives. The other side of the platform was filled by the president and male and female faculty of the college, while a quartette of lady singers to the accompaniment of a fine orchestra band brightened with song the more serious addresses befitting the occasion.

That woman has "come to stay" in the department of medical skill, that she is needed, and is at last welcomed there, was evidenced by the eager interest in the proceedings by the frequent admiring plaudits of the fine audience (men and women) which filled the floor and galleries of the spacious hall on that occasion.

Even to those who knew nothing of the inner history of Chicago Woman's Medical College, that scene marked an epoch in the woman's movement. To those present who did know something of that history, the occasion seemed more like an ovation given to the surviving victors after a hard fought battle than the graduating exercises of a senior class. The civilized and chivalric men of the future will wonder of what stuff the majority of the men of to-day were made as they peruse the record of woman's struggle for liberty of action, of which struggle the story of this college is but one chapter. It will seem to those sons of free women, simply incredible that in the nineteenth century lived men who denied and opposed woman's intellectual liberty and advancement, and her participation in those things which concern her well being and happiness as much as they do those of man.

What then is the story of this Woman's Medical College now entering upon its twentieth year? Probably not much unlike that of similar institutions in other localities, but it is none the less interesting for that. During the first nine years of its nominal existence, it struggled along under the disadvantage of cramped quarters, lack of funds, incomplete facilities for study, doubtfulness on the part of the general public as to its *raison d'être*, and further handicapped by the jealousy of some of the students and faculty of the generously provided for male Medical College of Chicago, as well as by the indifference and lack of faith in the ultimate success of the college shown by some of its faculty, even by those who later became convinced of its usefulness and worked with a will for its welfare. A small two story building containing a dissecting room, and one little lecture room furnished with two dozen chairs, a table, a portable blackboard, and a skeleton, that was the stock in trade of the college which was expected either to turn out women physicians far superior to those turned out by the college for male physicians, although the latter was abundantly equipped with all the necessary aids to thorough study, or else woman be forever deemed as incapable of becoming skilled in medical science. She was deemed as weak, then was designedly crippled, and was to be bootied out of the profession if when thus hampered she failed to equal her stronger, more experienced, and untrammelled brethren! But, fortunately, there was one equipment with which the students of the woman's college were largely endowed—moral courage—and by the help of that they finally triumphed. Step by step these girl-students and such of the faculty as were in sympathy with them, overcame obstacles that might well have dismayed the most courageous, and in 1877, they succeeded in getting into quarters better suited to their needs. It would take more space than is granted the woman's department, to mention in detail the many discouraging incidents which are forever imprinted in the memory of the earlier students of the college, in their efforts toward equal privileges with their brother students in medicine; but one crisis in its history I may be allowed to relate.

The branch in which in those days, the woman's college was the weakest in comparison with Rush and Chicago Medical, was surgery. Nevertheless, one fine day about two weeks before the close of the term, the five seniors were surprised to find a notice on the board inviting them to take part in the examination for Cook County Hospital. At first they thought it all out of the question, having had no equal chance with the other schools, especially not in surgery, not having gone over half the ground. The faculty as a whole did not encourage them. To go or not to go—"That was the question." Not to go, meant they should perhaps never be asked again. To go, meant to fail. They decided to go, if only for the purpose of showing how little had been taught in surgery. They all could do fairly well in most of the other branches, and desired every member of the faculty to feel that future classes should have the opportunities of which they had been deprived. The examination took place at 8 P. M.; on arrival at the hospital nobody seemed willing to show them to the examining room. The internes were afraid to displease the staff. Finally somebody took them to the amphitheatre. This was filled with a crowd of students and male spectators who received them with deafening shouts and hisses. They clapped, they whistled, they stamped, they cried, "Pass 'em up," and such like. Finally came the chairman of the staff and the secretary. The chairman glanced at them,

and looked inquiringly at the secretary. The secretary said: "You instructed me to notify the regular colleges. The woman's college is a regular college, sir, so I invited them." It was Professor William Quine who thus opened the doors to them. The examination was fair in most of the departments; it was oral. They did the best they could, but of course did not receive an appointment.

Could there be heroism greater than that of these five ill-taught women, conscious of their blameworthy deficiencies, realizing their helplessness and helplessness, yet venturing sure and sure, and vulgar masculine scoffing, rather than risk keeping the doors closed in the future to better equipped women students? For myself, as a woman, I would gladly vote for the canonization of that brave quintette!

Since that time the women medical students have gone on "from conquering to conquering," and Prof. Mergler concluded her paper on "Competitive Examination" by saying "Nothing in the entire history of the college has been so conducive to the high rank which it takes to day as the persistent efforts on the part of the students to be given an opportunity to fairly and squarely test their ability by entering into the competitive examinations, and by insisting on equal privileges with the men in holding positions in public institutions.... With them it meant much more than success and failure for the individual; it meant failure or success of a grand cause."

How high the college ranks to-day, may be guessed from the fact that its twenty-four graduates this year, one-half have already obtained hospital appointments. To seventy-seven students last year, the college has ninety the current year. Of these, the largest number are from Illinois, but fifteen other States are represented in the college, besides representatives from Mexico, Norway, Germany, Japan and England. One of the graduates this year, Yasu Hisekawa, is a Japanese woman, who was dressed in native costume, but by her own wish occupied so inconspicuous a position on the platform that few got a satisfactory glimpse of her; she is given an excellent character by her teachers, as a modest, sweet tempered, earnest student. The women students in medicine have won, by their high standing at the examinations, respectful recognition from their male colleagues, and among the most interested in the audience at Central Music Hall, were a number of these. Nay, more, I am credibly informed that some of the floral gifts were sent by male students to the lady graduates as expressions of their admiration. There is, also, I understand, talk of the erection of a new and commodious building for the college in the near future, and this project finds its most generous supporters among the male members of the faculty, who have been of late years its most earnest and chivalric friends.

"You claim too much for Samaritan Nerveine," says a skeptic. Its patrons say just the opposite. \$1.50.

**True Merits Appreciated.—Brown's Bronchial Troches** are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mrs. Perry, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get few." Obtain only "BROWN'S BRONCHIAL TROCHES." Sold only in boxes.

Messrs. Cassell & Company will publish at once a new edition of William Robertson's "Life and Times of the Rt. Hon. John Bright," which has been brought down to date by a well-known American writer. The adding of the last lines to these chapters has been held back to await the death, which has been for so long anticipated, Mr. Robertson had special advantages for writing this life of the great reformer and statesman, and it reads with all the absorbing interest that attaches to the well-written biography of a great man. The frontispiece of the book is a portrait of Mr. Bright taken from a recent photograph.

A few proof impressions on India paper, suitable for the framing of the famous oilless portrait of John Bright, are offered for sale by Messrs. Cassell & Company. The original painting is owned by the Manchester Reform Club, by whose kind permission it was etched.

Persons interested in the doctrine of Spiritualism will peruse with pleasure Heaven Revised, being a narrative of personal experience after the change called death. It traces of death, the grave, the reurrection, the day of judgment and the house not made with hands, and was written by Mrs. E. B. Duffie, a well-known medium, while in an excited state. It will be sent on receipt of 25 cents by the Religio-Philosophical Publishing House, Chicago.—Cape Ann Advertiser, Gloucester, Mass.

**Works Treating Upon the Spiritual Philosophy and the Spirit World.** Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.50, each, postpaid. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

A new series of Lectures, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid. Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and selling at \$1.20, postpaid. Vol. I is entirely out of print. Vol. II is selling at \$1.20, postpaid. The Scientific Basis of Spiritualism, by Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.00, postpaid. A series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

The Perfect Way, or the Finding of Christ is the significant title of a most valuable work by Dr. Anna B. Kingsford and Edward Maitland. It is a fitting and lasting monument to the memory of Dr. Kingsford, so lately passed to a higher life. The work is adapted to all creeds, as the Theosophists claim; for their Christian scientists admit that reading is not complete without it, as they find many truths in its pages, and Spiritualists and Liberalists have discovered much that is convincing and corroborating in the facts and statements. Price, \$2.00; postage, fifteen cents extra. This edition is a facsimile of the one which costs \$4.00. For sale at this office.

Most complexion powders have a vulgar glare but P. zion's is a true beautifier, whose effects are lasting.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.

**LADIES' ENAMEL RANGES** twice a year, tops once a week and you have the finest polished stove in the world. For sale by all Grocers and Stove Dealers.



## SPRING MEDICINE

Is a necessity with nearly everybody. The run down, tired condition at this season is due to impurities in the blood which have accumulated during the winter, and which must be expelled if you wish to feel well. Hood's Sarsaparilla thoroughly purifies and vitalizes the blood, creates a good appetite, cures biliousness and headache, gives healthy action to the kidneys and liver, and imparts to the whole body health and strength.

"When in the spring I felt all run down and debilitated, I found Hood's Sarsaparilla just the medicine to build me up. My wife also, after much physical prostration, found in its use new life and lasting benefit. Upon our little girl, who had been sick with scarlet fever, its effect was marvellous, entirely removing the poison from her blood and restoring her to good health."

E. G. STRATTON, Swampscott, Mass.

**Hood's Sarsaparilla**

**Hood's Sarsaparilla**

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

**100 Doses One Dollar**

**100 Doses One Dollar**

#### The Result is Wonderful!



Gentlemen: I have taken three bottles of your excellent medicine, ATH-LO-PHO-ROS, for neuralgia, with which I have been troubled for about two years, and the result is wonderful. W. T. TUTTLE, ATH-LO-PHO-ROS CURES RHEUMATISM AND NEURALGIA. \$1 PER BOTTLE AT ALL DRUGGISTS, OR FROM THE ATH-LO-PHO-ROS CO., 112 WALL ST., N. Y.

URSULA N. GESTEFELD'S

Statement of Christian Science.

A Complete Course of Instruction and an Explanation of

"SCIENCE AND HEALTH."

URSULA N. GESTEFELD, C. S. E.

ROOM E, CENTRAL MUSIC HALL, CHICAGO, ILL.

**SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN** Send to A. W. GUNN & CO., Dayton, O., for Light Bicycles in one year, about \$100.00. Bicycles, Guns and Typewriters taken in exchange. Nickeling and repairing.

Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY FOR PROFIT. Tells how she cleared \$100 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$200 annually on a Village hen; refers to her 60-acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, etc., and how to keep chickens, capons, and how to breed on record. Price, 50 cents. Address: DAY & MORRIS, 45 Randolph St., Chicago, Ill.

**OPIMUM HABIT** Painlessly cured in 10 to 24 hours. Treatment, Trial Free. No Cure, No Pay. THE HUNAN REMEDY CO., La Fayette, Ind.

## The Century Book and Paper Co.

Is an incorporated stock company with \$250,000 capital stock, managed by experienced business men. The principles adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc., at an average discount of more than fifty per cent. The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay postage and packing. Besides being among the largest manufacturers in the West, the company are operating stores and offices in various parts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 to \$2,000, either on salary or commission, for their present headquarters at 255 257 Wabash Ave. Chicago, being one of the finest book emporiums in the country.

## LAND Corn Belt

IN THE IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA.

Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement. Is offered for sale on easy terms, at low prices and with clear titles, by FREDERIKSEN & CO., 181 WASHINGTON ST., CHICAGO, ILL. Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

## THE PERFECT WAY OR The Finding of Christ.

The American reprint of the new, revised and enlarged edition. "The Perfect Way" will be found to be an occult library in itself, and those desirous of coming into the esoteric knowledge and significance of life will be repaid by its study. Price, \$2.00, postage, 15 cents extra. (Former price \$4.00.) For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

**LORD & THOMAS, Newspaper Advertising** 45 to 49 RANDOLPH ST., CHICAGO.

#### To Schools and Colleges

In the past we have paid special attention to the announcements of institutions of learning, and our desire is to give this class of advertising our best efforts. From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade beyond the village school. We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their advertisements in papers that will be the most productive of good results. We will be pleased to submit our SPECIAL SCHOOL RATES. Don't be afraid to place your advertisements in any paper because there are so many school advertisements there. Remember that we always look in the biggest stores for the best goods.

**LORD & THOMAS, Newspaper Advertising** 45 to 49 RANDOLPH ST., CHICAGO.

## Union College of Law.

The Law Department of Northwestern University.

JUDGE HENRY BOOTH, LL. D., Dean and Prof. Law of Real Estate. HON. HARTY E. HURD, (late revisor of Illinois Statutes), Prof. Common Law, Pleading, Evidence and Statute Law. HON. WM. W. FARWELL, ex-Chancery Judge Cir. Ct. Cook Co., Prof. of Equity Jurisprudence, Pleadings and Practice. JUDGE MARSHALL D. EVELL, LL. D., (author of Leading Cases on Disabilities Incident to Infancy, Coverture, Idiot, etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. N. S. Davis, M. D., LL. D., Lecturer on Medical Jurisprudence. Diploma, granted in two years' attendance, admits to the Bar of this State. Attendance a less time is credited to applicants for admission on examination before Supreme Court. Prizes.—Hon. ton prize for best thesis or brief, \$50. Faculty prize for thesis second in excellence, \$25. Faculty prize for best proficiency in the senior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. The fall term begins Sept. 19th, 1898. For Circular or information, address, HENRY BOOTH, Dean, Chicago, Ill.

#### STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS.

Embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor, Narrative, and Prophecy. By the spirit of Irving, Willis, Bronte, Richter, Thackeray, Byron, H. W. Wells, Westley, Hawthorne, Browning, and others. Now Dwelling in the Spirit—W

These wonderful articles were dictated by the spirit, while in a trance state, and are of the most interesting nature. The sale of this extraordinary work is: Price, \$1.50; postage 10c. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per A-line line. Reading Notice, 40 cents per line.

Lord &amp; Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, April 20, 1889.

## Once Useful but Now Outgrown.

This is a world of change. Mutability is stamped upon everything. Transformation and metamorphosis are unavoidable in the evolution of a solar system from star dust and in the growth and development of man from moneron.

In geological and historic perspective, the earth and the affairs of men wear an aspect very different from what they now present. Where the ocean is now rolling were once forest and plain, and where now stands the populous city and is heard the din of crowded streets was once the stillness of a central sea. The actors and events of any given historic period are now seen to have been simply provisional, or mere transitional stages in a process of intellectual, moral, social, and political development. There is a "stream of tendency" on which all things are being borne along. Higher conditions and manifestations are being evolved and the Zeitgeist, or time-spirit is forever assuming new forms, new aspects. The Jewish Elohim rested after working six days; but in the process of evolution there is no pause nor rest; no cessation of operations even in honor of the day on which the Jewish God "rested and was refreshed." On Saturday, the Jewish Sabbath, and on the Pagan Sunday, now called the "Lord's Day," as well as during the other days of the week, the waves dash against the rocks, the grass grows, birds sing, and all the myriad forms of life love and play and struggle according to their nature, while this old planet continues its majestic march through space, and all things are in a process of becoming riper and maturer, of being evolved into higher states.

Like the fashion of their costumes, the mental moods and ideals, and the beliefs of mankind are changing so that imperceptibly in the lapse of time an almost entirely new belief will be found to have superseded an old one as night is silently succeeded by the morning twilight, and that by the full day. When the seven noble youths, to take an illustration from a famous ecclesiastical legend, went to sleep in the cave where they had taken refuge from their pursuers, the Roman world was Pagan. When they woke up a century or so later, that world was no longer Pagan, but Christian, and a cross surmounted the gate of the old Pagan metropolis and temple city of their nativity.

If we could go back far enough, we should find our race with all its physical beauty and intellectual greatness and moral and spiritual aspiration, latent, so to speak, in a hideous, anthropoid creature, and more bestial than human, dwelling in caves or bison-hacking on the floor of forests, or under the open sky, prognathous, low-browed, with fangs or tusks for teeth, and dissonant shrieks and yells for speech, devouring its food, both animal and vegetable in a raw crude uncooked state. Such a creature was the remote ancestor of Plato, Shakespeare, Newton and George Eliot, and all the great and good of ancient and modern times.

Keeping in mind that history is an account of events and changes, which, in spite of temporary reactions, contribute to an upward and onward course, and considering whatever has had a place in the historic movement, in the process of social amelioration, a reason for being there, the study of events becomes invested with interest, and an added importance. Institutions cease to be regarded as we come to accustom our old intellectual clothes to be outgrown, instead of

cramping our limbs and arresting our development by trying to wear them.

As we advance to higher conceptions and ideals, and obtain larger and grander outlooks of life and destiny, we can find satisfaction as we turn from the bloody records of oppression and war to the future which is to fulfill our highest expectations and realize our brightest dreams of individual excellence and social well being. Meanwhile, we have plenty of destructive work to do in dealing with the obsolescent historic institutions and ideas of the past which still linger as survivals, as anachronisms, as obstructions, like some of the so-called rudimentary structures that persist as vestiges of a lower condition of life, long after they have become functionless and when they are worse than useless.

There is, indeed, a tendency in ideas and beliefs, after they have become formulated into creeds and crystallized into institutions and established usages and orthodoxies, to exhibit an unyielding tenacity, or to outlive their usefulness; and there is a corresponding disposition in the adherents of these ideas and beliefs to regard them as finalities and as the *ne plus ultra* of intellectualism, and to resent as sacrilege and blasphemy all attempts to overthrow them. This tendency and this disposition are strongest in the least developed minds and races. Hence the comparative immobility of savage tribes.

## Monism, Ethics, Immanent Immortality.

"An English Monist" is the title of an essay in *The Open Court* by Xenos Clark, in which the author asks: "Who among men nowadays can say that there is a future life?" In what dark corner of England Mr. Clark lives is not known to us. It must be quite remote from the life and thought of our day. It would not be difficult to summon a million Spiritualists as intelligent as the average man on the whole, and with eminent thinkers and persons of large experience and careful investigation among them, who could say, "There is a future life." Not only does the intuition of the soul tell of it, but our knowledge through the senses confirms that inward testimony, and we "believe and know thereof." A great body of good and intelligent people in the churches hold the future life as a certainty also; their creeds acceptable to them because they confirm "the voice within," which says: "Thou shalt never die." Dark must be the ignorance or absurd the lofty pride of the man who thus coolly treats as dead a faith that has stood for ages, not only in Christian but in Pagan lands, and to which is added, in our day, the knowledge of the life beyond that comes with modern Spiritualism. This top-pretty style of questioning is too ridiculous to deserve respect. It is only a revelation of the false pride that comes with spiritual blindness.*The Open Court* suggests that this English essayist makes no objection to that "immanent immortality" which Mr. Hegeler considers is taught by Monism, and "as the cornerstone of ethics." This sort of immortality is an ending of our personal and conscious existence at death, and "a continuance in our children, in our works, and perhaps most in the influence of our ideas upon the present and following generations."A conscious and personal immortality, the sublime and uplifting faith of the ages; of Hindu saints in old Vedic days; of Christ and Paul, of dying Christians at Rome who had graven on stone over their coffins in the catacombs beneath the ground near that city, "Resurrexi," and like inscriptions; and of modern Spiritualism which adds knowledge to faith, is held up in the editorial in *The Open Court* as: "The transcendental immortality of a ghost-like existence in a supernatural dream-land, as has been taught by dualism, and is untenable and impossible *per se*."

That is the verdict of Hegelerian Monism, and, moan over it as we may, it must be true! It comes from far within the mists and mysteries of that monistic lore which one's weak eyes fail to penetrate, but is doubtless conclusive,—to the person who wrote it, especially in those leaden hours when no "bright shoots of everlastingness" penetrate through the murky mists and reach his monistic soul, that is, if Monism leave us a soul, as to which deponent not knowing, saith not.

As to ethics with this shadowy and lifeless sort of immanent immortality for its "corner stone," its air is thin and chill, its light is but a dim shade, no warm glow of the sun is there.

Ethics, the strengthening and training in morals, is good, but the light within and the light of the immortal life of growth and progress, are needed for its best and most noble prosecution.

Put a brave man in a dim dungeon, with the air thin and cold, and train him to feel it a duty to work there as long as he is able, and then lie down to an eternal sleep, and he might nobly strive to do some good work; but put that man in the open field with the golden sunlight on his head and the light from the evergreen mountains of eternal life in his heart and soul, and his work would be nobler and larger.

## Blair's Bigotry.

The position taken by the JOURNAL respecting Senator Blair's Educational Bill, seems to be endorsed by sensible thinking people all over the country. The bill has indeed a certain speciousness which commends it to some of the real friends of education, but little reflection is needed to discover its utter fatuousness. Fortunately there is not the least chance of its becoming a law, and

there is no need to waste ammunition on "dead ducks." But there is always the danger that religious sectarians will strive to foist their peculiar notions on the people through the machinery of the government, and it behooves us to see that bigotry, whether Blair's, is opposed whenever and wherever, under whatever guise, it shows its ugly front. Just now the Presbyterian article has a sort of innings, seeing that it has a hold on the conscience of the White House and of the "Kitchen Cabinet." Every other Protestant sect would of course push any such advantage; and as for the Roman See, it is always "seeing" the ante and raising it with the characteristic bluff of Jesuitry. Under such circumstances, it is pleasant to see the way this game is called to account in an editorial bearing the "ear marks" of Frank Hatton and published in the Washington Post of the 31st ult., and republished in another column of this issue of the JOURNAL.

## Mrs. Chant in an Oxford Pulpit.

In his excellent lecture on "The Signs of the Times," before the Western Psychic Research Society in this city, Prof. Cones speaks of the "Woman Movement" and Spiritualism, as both starting in their modern career forty years ago. He says: "They are twins—these two great pulsations of the soul-life of the nation. Strangely unlike have they seemed to be—this orthodox sister and her unorthodox brother! But they were born of one blood, and the same divine ichor which has ever sown the seeds of progress and reform wherever in the world man has passed to a higher estate. The broader woman problem is not merely political, or social, or even worldly, it is spiritual. It is no other than Spiritualism."

This intuitive recognition of a unity between two great movements, apparently far apart in many minds, is brought to remembrance by a word from *The Methodist Times* (London, England), telling of Mrs. Laura Ormiston Chant preaching in Grace Street Congregational Church, in the old and conservative university city of Oxford, England. *The Times* quotes a contemporary's description of this "solemn and most impressive time" which marked "a new departure in Oxford, besides being a new baptism for many young students into a more exalted notice of the part women will have to take in religious teaching." The "deeply moved congregation" listened to her discourse on "The Ideal Life" with heart-felt interest and attention. Her ideals are not dogmatic, but of the highest spiritual culture and life. But a few months since she spoke to large and deeply interested audiences in this city and elsewhere, on her work among the poor and fallen women of London, and other topics; was entertained by some of our best women, and now goes home to win her way into an Oxford pulpit.

Quakerism, recognizing the "inner light," the spiritual nature, could not but recognize woman as preacher, and Spiritualism, recognizing that inner light as well as its kindred light from the Spirit-world, has always made its platform open for woman as well as for man. Both have rendered great aid to the woman movement, the first quite fairly understood, the last, although latest, but little appreciated, yet deep and strong in its influence. Lucretia Mott and Elizabeth Lowe Watson and other eloquent American women helped to open the way in Oxford for Mrs. Chant, for the waves of spiritual influence sweep far and wide over oceans and mountains.

"Instinct is a great matter," says Shakespeare, and it must be instinct which fortunately leads almost every Spiritualist toward justice for woman. Scarce as white blackbirds are the opponents of woman's equality of rights among us.

## The Third Heaven.

In a late sermon on "The Third Heaven," Prof. Swing said: "No truth is more visible than that men are capable of different degrees of appreciation of moral things. One man will read of a famine in India or Ireland and at once he will reason up to the causes—bad agriculture, excessive population, indolent habits; another man, from the same telegraphic accounts, will extract a sentiment that will make him hasten to load a ship with food. One mind reasons toward philosophy, the other toward love. This last mind will reach the third heaven many ages in advance of the other. In the one case the facts all point toward knowledge, in the other they all become the food of the soul. An old classic philosopher once rebuked a boy for talking incessantly, and said to him: 'Your ears flow out through your tongue.' The older mortal must have meant that no word or sound or idea was ever received into the young lad's inner soul to be pondered over as days and years should pass. What came in at the ear at once ran out over the lips and escaped. To the older, wiser man this seemed a sad loss of that wisdom and goodness which comes from holding fast to the ideas until they have blossomed and ripened in the rich fields of the spirit. Lovers of music discover a great difference between those persons who sing or play with science and those who play or sing with the soul. Each singer may possess the same quality and gift of voice, and yet the public soon detects in the one the absence of something and in the other the presence of something difficult to be described, but too rich and good to be willingly lost. In the poverty of our analysis and language we all use the words 'Sings or plays without soul'—the meaning being that with all the accuracy and sweetness of tone the singer or performer neither

himself or himself goes to the "third heaven" nor carries us thitherward. All the while the music is being rendered we are fully conscious of being in the same old world of work, debts, taxes, ill-health, and stormy skies; we are not caught up into any paradise and our words are not great terms so vast as to be unspeakable. This experience in music which has at some time come to each one may illustrate for us the existence of a general world greater than that of music in all parts of which the soul may fail to respond to the whole truth of the situation. After reproaching a gifted singer for possessing no soul, we will all walk along through our world without seeing it clearly, without feeling its greatness and marvel, without any worship or rapture or penitential tears, without any strange uplifting, without any sighs, any longings, walking along as though the stone sidewalk or the dusty roads were the ways of man and God upon earth! If there are critics in the upper-air they must say:

"Those mortals have artistic voices and manner, but there is no sweetness in their tune. Those mortals down below are very active but they work without soul. Their song is one of only the lips. The tones which go in at the ear, bird song and thunder and sear and human voice, pass out quickly at the mouth and do not remain within to produce these unspeakable words which ought to be always forming in the mind far back of the talkative tongue."

## Hypnotism in Crime.

The recent discussion before the New York Academy of Anthropology of the remarkable results of hypnotism led one of the gentlemen present at its late meeting to relate to a reporter for the New York Times some experiments which he witnessed within a short time at the lecture of Dr. Drayton at Nantes, France.

"While there," he said, "I was invited by Prof. Jacques Liegoi, of the Faculty of Jurisprudence, to witness some hypnotic trials by himself and other members of the faculty. He had avowed that it was possible to detect, in case of crime committed under hypnotic influence, the identity of the operator from the subject—a possibility previously denied. A female subject was hypnotized, and M. Liegoi told her that upon awakening she should seize a pistol lying near and shoot a bystander who, he said, had grossly insulted her, but not to tell who suggested the deed. She revived from her trance, and at once did as she had been directed, discharging a revolver point-blank at the person mentioned, declaring that thus she revenged herself. She was asked who told her to shoot, and she denied that any one had done so, declaring with the utmost vehemence that she had been insulted, and had repaid the man for his insult."

"She was put to sleep again and she was told that, when she saw the person who told her to do the shooting, she should look at him fixedly and that she should then go to him, greet him and endeavor to conceal him with her skirts. She was awakened and M. Liegoi appeared. She glared at him for a time, and then walked around him, finally stopping in front of him, saying: 'Bon jour, M. Liegoi,' and at once spread out her skirts as though to effectually shield him from observation."

The gentleman thought that while hypnotism might safely be used in suggesting crime when the same means was used to discover the operator by the use of a direct question, it was by no means safe when the detective sought to discover the identity of the principal criminal by indirect means, such as was used in the case of M. Liegoi.

## The Last of The Devil.

The "Devil" makes a polite bow of leaving-taking in this number of the JOURNAL. He has amused us, perplexed us, and finally has set us to thinking in a direction which may bring us to conclusions as to some of his features not averse to his claims and pretensions. He is certainly different in his makeup from the ordinary orthodox devil of our childhood; he differs radically from the devil we have been fighting for years in disorderly spiritism. He is certainly an improvement on both. Our correspondent has clothed him in such a human business-like garb, that we were about to ask him to call again, but the "devil" of the JOURNAL office is so narrow-minded as to object, until he has more thoroughly canvassed his claims; so to preserve the harmony of our household, we have to ask the reader's indulgence for the present.

## A Voice from India.

That educated young Hindoo woman, Pundita Ramabai, in whose social and religious work for the women of India hundreds of women in Chicago are deeply interested, has arrived in India and opened her home for widows in Chowpathy, in which a good education will be given, with a training for some suitable employment. An India paper says of her proposed work:

"Apart, indeed, from religious considerations, strong opposition will have to be encountered on social grounds. It remains to be seen how far the leaders of the native community who profess to be reformers will countenance and support the project. Immediate success is of course impossible. Cruel customs which are interwoven with a people's inmost life, and supported by religious sentiments or sanctions, are not readily changed—especially when the sufferers, even if enlightened, are practically powerless."

A German hypnotist is creating a sensation in London. It is said that simply by willing it he can prevent people from rising from their chairs or from moving their arms.

Mrs. Susie Willis Fletcher has just graduated from the Boston College of Physicians and Surgeons, so says the *Banner of Light*. That a woman in middle life with a son grown to manhood should have the force of character and ability to pursue the severe course required to secure a diploma in the above named college is significant and most encouraging. As is well known, the JOURNAL has severely and, as it believes, justly criticised Mrs. Fletcher's career in the past, but if she has by the ordeals undergone grown into a higher conception of duty and morals, she is entitled to public recognition of the fact. The JOURNAL is never hasty to condemn—its opponents to the contrary notwithstanding—but is swift to recognize every effort toward reform and a nobler ideal; and hence this new departure of Mrs. Fletcher is mentioned with the hope and belief that it marks a new and brighter era in the life of a woman who, whatever may have been her errors and weaknesses, is developing a higher life here and now amid all the obstacles and discouragements of the world, and not waiting until she enters the Spirit-world before essaying the redemptive process. In her new field, free from old entanglements and out from under the shadow of the past, may she do a good work for the world. Give her a chance! Surely she is entitled to that!

"The Milwaukee Sentinel" says: The doctors of the state have labored in vain. Their cherished legislation has been laid low in the assembly, and the cry of "The Quacks Must Quit," will be heard no more. The healers of sick can continue their vocation, whether they use pills, electricity drawn from a human battery, or ladle out their health-giving elixir from a reservoir of vitality. After all this talk, "men will come, and men will go" just the same. Life will continue to be as fitful as ever. But the discussion has probably not been without some good results. The people have probably received some education in the matter and some of them at least will feel disposed to treat the bold braggart who, like the wonderful panes of blue glass, claims he can cure all the ills flesh is heir to, with the contempt he deserves. The man who can lighten the burdens of life in a legitimate way should be encouraged, but he who trades upon the credulity of the people, merely to rob their pockets, should be suppressed."

B. A. Cleveland writes: "I consider the discourse by Rev. Heber Newton which you published in the JOURNAL, as one of the finest productions of the times; it is so candid, thoughtful and philosophical. It will call the attention of the world to the wonderful phases connected with modern Spiritualism, and the progress it is making among intellectual people, notwithstanding all the drawbacks it has been encumbered with from its first inception to the present time. If Spiritualism is true, it is destined to convert the world, for it teaches a natural instead of an unnatural religion, and this article is one of the signs of the times that foreshadows the good time coming, when man shall no longer be the victim of an avenging God, but the child of a loving Father."

Mr. John H. Cook of Springfield, Mass., passed to the higher life, March 28th, 1889 after a long illness, at the age of seventy-six years. He was well known as the senior member of the marble and stone-working firm of J. H. Cook &amp; Son; his partner and son being Ex-Representative William F. Cook. The deceased was born at Portland, Me., and came to Springfield in 1873, establishing the present business. Mr. Cook was an old subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL. We have had many long and pleasant conversations with him at Lake Pleasant, Mass., during the camp meeting season. He was a leading Spiritualist in Springfield and highly esteemed by all who knew him. He leaves an estimable wife, daughter and three sons.

Ramayana T. S., the west side branch of the Theosophical Society, has removed its headquarters to a new and commodious home at 206 So. Lincoln street, near Jackson boulevard. It is easily reached by either the West Madison, Ogden avenue, or Van Buren street cars. It meets weekly at three o'clock, Sunday afternoons. The first meeting of each month is closed to all but Theosophists. The other meetings of the month are open, and all earnest seekers after truth "without distinction of race, creed, or color," are cordially invited to meet with them for study of the "unexplained laws of nature and the psychical powers of man."

W. S. Wood of Shawano, Wis., writes: "The doctors made a hard fight in our legislature to obtain a chattel mortgage on the health of the people of Wisconsin, but have been defeated by a decided vote. All their bills are killed dead, and the people can yet choose the doctor and the system that suits them best. The Milwaukee Sentinel, the leading daily newspaper in the State, took a bold stand against the doctors' plot to monopolize the medical practice, and wipe out the quacks, which may be explained by the fact that an M. D. is a leading editorial writer on that paper, who knows that a diploma is no guarantee of success over those commonly called quacks."

An extended reply to Prof. Huxley's article on "Agnosticism," which was published in the last number of the *Popular Science Monthly*, will appear in the May issue of that magazine. This view of the other side of the subject is given by Rev. Dr. Henry Wace, Principal of King's College, and the Bishop of Peterborough, whose earlier utterances had been criticised by Prof. Huxley.



S. C. Hall, the poet and veteran Spiritualist, passed to a higher life, March 15th, at the ripe old age of nearly eighty-nine years. He was born in Waterford, Ireland, May 9th, 1800, and at the age of 23 years commenced writing for the press. He was a voluminous writer for sixty years of his life. He originated the *Art Journal*, and was its editor for forty years, and by his labor the artistic merits of English manufacturers were greatly enhanced. The great exhibition of 1851 was his suggestion! When we think of the long series of exhibitions which have followed that one, we realize the magnitude of that one thought, and its importance to the millions of modern civilization.

Mr. Hall had a co-worker and active sympathizer in all his humanitarian and temperance work, in his gifted wife, Maria C. Hall, who preceded him to spirit life in 1881. Mr. and Mrs. S. C. Hall's writings will be well remembered by an earlier generation. They were convinced of the truths of Spiritualism in its infancy, and together with William and Mary Howitt lifted up their voices and pens in its defense, and for a quarter of a century have always been found to be among its most brave and outspoken friends, at a time and with a class of people when it took a great deal of courage to espouse this unpopular cause.

Mr. Hall had many delightful experiences, the return and communion of his wife since her advent in spirit life. A little poem written by him in memory of a friend in 1883, is not inappropriate for himself at this time:

IN MEMORIAM.  
When a good man is called from earth,  
To have, in Heaven, a second birth,  
And hear the loving Master's voice:  
Millions of brother-saints rejoice.

The "Welcome" words we also hear:  
(Earth-friends who pay the tribute tear)  
"Good, faithful servant, enter thou!"

He is not gone who leaves us now:  
The good man chants a joyful hymn,  
In train-bands of the Seraphim!

#### General Items.

Mr. Bundy is once more at his post, having reached home just as this paper is ready for the press.

We have received \$3.00 from a subscriber at Minneapolis, and no name is signed to the order. The amount will be credited when we know the sender's name.

Lord & Thomas, Advertising Agents, 45 Randolph St., Chicago, have a very convenient rule and type measure combined, which they give to those asking for one.

The Rev. Dr. J. M. Sherwood says that there is more spiritual distinction prevalent to-day among 1,000,000 of the dwellers in New York and Brooklyn than exists among a dozen whole states and territories at the west.

Mr. John Sebastian has been appointed General Ticket and Passenger Agent of the combined lines of the Chicago, Rock Island and Pacific Company, east and west of the Missouri River, with headquarters at Chicago.

A man in Rochester, Nebraska, dressed himself in a shroud and laid himself carefully into a coffin which he had purchased. In this position he went to sleep. When his friends discovered him, some hours later he was dead.

The editor of the *Carrier Dove* has our thanks for sending us Vol. V., 1888, of his paper. It is handsomely bound in Morocco and gilt-edged. The volume is one that will both beautify and enrich Spiritualist libraries.

H. F. Wilder, proprietor of the Eastport, Me., *Messenger*, who was supposed to have been drowned last November, writes his wife from Pawtucket, R. I., that he landed at Lubec, lost his mind and knew nothing more until he found himself in the woods near Pawtucket. At the time of his disappearance he was worn out by overwork and lack of sleep.

Mrs. James Clark of Utica, Illinois, called at the office on Monday. She is greatly improved in health since her trip to California. At Mrs. Cary, Mrs. Clark was formerly known to every body in Chicago who had an interest in Spiritualism. She still retains all of her old interest in the subject, and also her mediumship though she has not for many years exercised it for the public and will never do so again.

The anniversary exercises at Quincy, Ill., consisted of a discourse, historical and prophetic, by J. Madison Allen, accompanied by inspirational music and test readings. The lecturer gave a general survey of the religious, social and intellectual and industrial progress of the race in the past, and took a hopeful view of the future, predicated upon the advent and development of modern Spiritualism. The anniversary meeting completed the seven weeks' labors of Mr. Allen in Quincy. He is now in Hannibal, Mo.

The *Universalist Record*, published monthly at Newark, N. J., at fifty cents a year, and edited by Dr. W. S. Crowe, is a bright, interesting paper, breathing a liberal spirit. Dr. Crowe preached in Chicago some years very acceptably when he first left the Presbyterian church. The ambition of many Universalists to affiliate with and be recognized by the truly true orthodox sects, has fossilized most of the periodicals of that sect, hence the *Journal* is especially pleased with the *Record*.

Our excellent friend Marcellus S. Ayer of Boston was, we learn from the *Banner of Light*, the recipient of a splendid oration from his numerous Boston friends on the evening of the 3rd. Readers will recall that through Mr. Ayer's munificence the grand Spirit Temple situated in the aristocratic portion of Boston was erected at an expense of a quarter of a million of dollars. At the reception Mrs. R. S. Lillie, Dr. H. B. Storer

Mrs. H. S. Lake and others spoke in fitting terms of Mr. Ayer and his work. While we cannot agree with Bro. Ayer in many things, we respect him as a noble, pure-minded man who is doing his whole duty as he sees it.

Prof. Elliott Coues has been urged by numerous friends and people interested in psychics to give a lecture in New York City. Owing to his somewhat arduous literary engagements during the winter he has been obliged to plead for delay from time to time, but it is now announced that the address will be given on Wednesday evening of next week at Cartier Hall on 5th Avenue. His theme is "Modern Miracles." There is no charge, but admission will be strictly by ticket.

"While the spirit mediums are affirming things which no one can contradict, why don't they," suggests the *New York Sun* "pay some attention to the proposition made by a responsible physician in Brooklyn, who offers \$500 if they will tell what words are on a little piece of paper that he will hold in his hand before them." The fatuousness of this suggestion is apparent to any one with the least experience in psychics, and to no one more than to Mr. Dana the veteran editor of the *Sun*.

At Americus, Ga., at 1:30 o'clock, one Thursday morning lately, W. Mize's daughter woke him up and told him that she had been dreaming that the kitchen was on fire. Seeing a light in the room Mr. Mize ran out and found that seven or eight panels of fencing had burned up, and the fire was making good headway toward the house. It was a lucky dream, for ten minutes later the house and kitchen would both have been on fire. The servant had placed the ash box near the fence. The box contained coals of fire which ignited the fence.

Lyman C. Howe's lecture at Kimball Hall, corner State and Jackson Streets, last Sunday afternoon at 3 P. M., on "The Genesis of Modern Spiritualism," was eloquent, logical, and comprehensive, and attracted the close attention of all present. He critically examined the many sides of Modern Spiritualism, pointed out their excellence, and showed wherein they were superior to sects and creeds, and would finally become the dominating influence in the world. The lecture was interesting throughout. In the evening he answered questions. During the remaining Sundays of this month Mr. Howe will speak at the same place at 3 and 7:30 P. M.

Of Colonel Bundy the *N. Y. Press* writes in terms of merited praise: "Both his social station and journalistic ability entitle him to respect. Much of what is known concerning Spiritualism in Chicago has been learned through the intercession of Colonel Bundy, because most of the other gentlemen named, while they are by no means averse to speaking of the subject which is prominent in their thoughts, are not inclined to father their views in cold print. This is especially true of the legal profession, which, relatively speaking, has more adherents to Spiritualistic doctrines in Chicago than any other."—*Light, London*.

The 41st Anniversary in Cleveland, O.

The Spiritualists of Cleveland celebrated the forty-first anniversary of the advent of modern Spiritualism on Sunday, March 31st, with exercises in Memorial Hall, morning, afternoon and evening. The programme was a varied and interesting one, the attendance was large, the regular seating capacity of the hall being exhausted, and the audience manifested great earnestness. The rostrum was artistically decorated.

The exercises were opened by music by the choir of the Cleveland Progressive Lyceum. The recitations, prose and poetic, were compositions especially for the occasion. Opening remarks were made by Mr. E. W. Gaylord, conductor of the Lyceum. Mr. Thomas Lees presided during the day and that gentleman gave a brief sketch of the origin of the celebration of the anniversary day. It was instituted through the mediumship of Mr. James Lawrence of this city and adopted by the Fourth National Convention of Spiritualists which met in Cleveland in 1867.

Miss E. Anne Hinman, a teacher of mental cure, then spoke upon the theme of "The Day We Celebrate." Her address was devoted to the later developments of Spiritualism, and especially to the phase of mental cure and healing of disease by spirit power instead of the application of drugs. Mrs. Carrie E. S. Twing of Westfield, N. Y., a medium, discussed the reason of the Spiritualistic movement and why the anniversary should be celebrated. She referred to the apostasy of the Fox sisters and charitably urged Spiritualists to extend the hand of love and forgiveness to them and try and win them back to the way of truth. The morning service concluded with a talk by Mr. J. J. Morse about the growth of the cause in this country and in England.

In the afternoon, after music, Mrs. Camp of Cuyahoga Falls read a short paper upon "The Basis of Spiritualism." Its basis is the basis of all natural law. Below it we can not dwell; above it there is all that we need to know. Miss Lizzie Emerson and Mr. John W. Page sang a duet and Master Willie Kritch gave a violin solo, when Mr. J. J. Morse delivered the anniversary address.

Mr. Morse opened by referring to the custom of mankind to celebrate notable incidents in national and individual life and referred to the day as marking a period in human life. No event during the Christian era has been so significant as the advent of modern Spiritualism. There have been stupendous upheavals of society, but in all these there has not been one to equal in transcendent importance the origin of modern Spiritualism. Open communion between two worlds was then first established. This communion of spirits was not entirely new; the Shakers enjoyed much of it; the Wesleys gave evidence of startling phenomena. People of a religious turn of mind can turn to the records of their faith and find many examples. But there is a peculiar distinction belonging to modern Spiritualism. Those former exhibitions of communication were confined to a limited circle, but the day now celebrated marks the period when Spiritualism broke down the barriers and opened the spiritual world to all mankind. It was a declaration of spiritual independence, and

struck dismay in the hearts of the foes of truth of the world over.

Then Mr. Morse discussed the effect upon the advancement of Spiritualism in preparing the world for its reception by the schools of thought which preceded. The skeptical school which taught that death ended all and was an eternal sleep broke the bonds of superstition in which the world had been held, opened the eyes of the people and enlarged the boundary of vision. The struggles resulting and the persecution and conflict prepared mankind for the reception of truth by cultivating an intellectual liberty. Then Mesmer and his teachings opened up a new realm of thought and possibilities of the ability to demonstrate the immortality of the soul. Then he called upon his audience to go back to the earliest point in their personal recollections and consider the liberty of thought which has resulted from the advance of Spiritualism. He has destroyed the gospel of the miracles, the gospel of the necessity of a Savior to bear our sins and established the doctrine of the eternal progress of mankind. Then the change in the established creeds was treated and the gradual abandonment of the doctrine of eternal damnation and acceptance of the principles of Spiritualism declared. Spiritualism has helped to make over religion and helped to make over mankind. We look down through the ignorance and depravity and see the divine soul pulsating and glowing in all its beauty. Death, the king of terrors, has been changed for the world. It is an idle use of words to say that friends are dead when they return and hold the old familiar conversations. Science has been called the realm of materialistic thought. Scientists declare they will not accept anything not capable of exact demonstration. The Spiritualist is scientific for he does not accept it until he has tested it. Not one person in a hundred has accepted Spiritualism because he wanted to but because he has been convinced of its truthfulness. It is sustained by an unbroken series and sequences through God and matter up to nature and the spirit. The scientist says he can go no further but the Spiritualist insists upon knowing what there is beyond. Spiritualism brings back the dead, not as the strange and unnatural angels, but in the characters of long ago. Spiritualism rehabilitates the dead, rehumanizes them. The churches are accepting the doctrine rapidly, and unless the Spiritualists are watchful will soon be claiming the doctrine as their own and in writing them into the church. Spiritualism treats of the soul after death, but also of the body before death. It teaches that it is the temple of the soul and has put its heel upon sensual life and insists that the body must be the servant and not the master. It also teaches that all the potencies of life are on the mental and spiritual side of existence and the use of drugs is error. The social, moral and literary revolution of the world has been brought about by the teachings of modern Spiritualism.

Miss Winnie Breads then read an address upon the origin of Spiritualism, and a poem was recited by Miss Kate Derby. Miss Zadie Turner gave a song, and Almeda Welsh, Maurice and Laura Lemmers and Lillie Root closed the afternoon programme with recitations.

The event of the evening session was the spirit tests delineations by Mrs. Twing. Preceding it there was singing by the Newburg quartet, a ballad by Mrs. Gardner of the quartet and an address by Mr. Morse upon "The Duties of the Hour." He defined these duties to be conservation of all that has been gained which hungry sharks are eagerly waiting to absorb; consolidation, in order to increase strength and influence; education, to draw in those without the order and especially of the children that they should grow up in the truth.

Mrs. Twing prefaced her tests by a talk in which she argued equality of man and woman, and female suffrage. She said that she would talk a few minutes in order to give her auditors opportunity to judge she had command of English, as they might not think so when she was under control. She said she had been a slave writing medium since girlhood and had boasted that she always was sensible of what she did; but on one occasion her "control" took possession of her and since then she has not been the same. Mrs. Twing then proceeded to give a number of messages to various persons, who, in each case, expressed themselves as entirely satisfied with their applicability and correctness.

At the conclusion of Mrs. Twing's séance the proceedings of the day were brought to a termination by the presentation by Mr. Thos. Lees, in a few well chosen words, of a very handsome silk American flag, from the Children's Progressive Lyceum to Mr. Morse. Mrs. Gardner then sang the "Star Spangled Banner," and Mr. Morse responded, after which the exercises closed.

Anniversary Exercises in San Francisco.

WM. EMMETTE COLEMAN.

to the Editor of the Religio-Philosophical Journal.

The anniversary exercises this year in San Francisco were of a very varied and miscellaneous character, and they extended from Saturday, March 30th, to Tuesday, April 2nd. The initial celebration was that of the Young People's entertainment and social hop on Saturday evening, under the management of G. F. Perkins. A good programme was presented, musical, literary, and dramatic, those taking part being all or nearly all members of the Children's Progressive Lyceum. Sunday morning, March 31st, addresses were delivered in Metropolitan Temple, by J. J. Owen and W. J. Colville, upon Spiritualism—Past, Present and Future; the same two also spoke in the evening at Metropolitan Temple.

On Sunday afternoon the Progressive Spiritualists had their usual anniversary celebration in Washington Hall. A good audience was present. The first speaker was Mrs. E. B. Crossette, who urged upon the Spiritualists the necessity of guarding well the treasures committed to them by the Spirit-world. Live such noble, true lives, that the world will say this thing must be holy, since its followers live such holy lives. Make your lives more pure, more true, more holy, so that one can say, I am one with the Father, and the Father is one with me. Mrs. Miller referred to the contrast between the teachings of orthodoxy in the matter of an atonement by a crucified savior and those of Spiritualism, that we must bear the result of our own misdeeds,—that as you sow, so shall you reap. Mrs. M. J. Hendee spoke of five mediums in this city having passed away since the last anniversary, and referred to the presence in the hall of their ascended spirits, awaiting recognition for their faithful work in our midst. "If the toe knocking," she said, "is the key to unlock the door of the angel-world, so be it." She was followed by Mr. P. C. Tomson, late of Philadelphia, who emphasized the great work done in the past forty-one years by the Spiritists in the fields of philanthropy, special reference being made to the removal of the blot of African slavery from the American government.

Mrs. Laverna Mathews read an excellent original inspirational poem, the "Spiritual Dawn," which, by vote of the meeting, was directed to be published in the *Carrier Dove* and *Golden Gate*. Mrs. Clara Mayo Steers and Mrs. Ladd-Finnican each gave in succession, a number of platform tests. Choice musical selections were interspersed among the speeches, etc., pleasingly rendered by Miss Violet Wheeler, Mrs. Rutter, Mrs. Muhler, Mrs. Katz and Mrs. Cook.

At Metropolitan Temple Sunday afternoon Mr. John Slater gave one of his unique test séances; and in the evening at the same place a grand concert, under the management of Mr. Slater was given, concluding with another of his test séances. The concert consisted of a dozen numbers, mostly vocal, admirably rendered by four ladies and three gentlemen, one of the latter being Mr. Slater himself. Recitations were also given by two children; one of them, little Laura Crews, being exceptionally talented.

The independent Spiritualists celebrated the day at Washington Hall, Sunday evening. Addresses were made by Judge Swift, T. Curtis, W. H. Holmes and Dr. J. V. Mansfield. An anniversary poem was read by Judge Swift. Platform tests were given by Mrs. Clara Mayo Steers, and singing by the three Misses Holmes, Miss Kelly, Mrs. Muhler and Mr. and Miss Hirschberg. At St. George's Hall in the evening, Mrs. F. A. Logan conducted an anniversary meeting. Addresses were made by P. C. Tomson, W. Hyde and Dr. F. A. Haubert. Music on the banjo, violin and piano was furnished by three young men, and songs and recitations by the Misses Hare. A number of girls and boys participated in marching, singing, recitations and tableaux. Remarks were made by Mrs. Miller, Mrs. Higgins of New York and Mrs. McCann,—the closing address being by Mrs. Prudens. At Odd Fellows Hall another meeting was held under the direction of Judge J. A. Collins, for the benefit of Madam De Roth, a prophetic medium of this city, who has been ill for some time, the net proceeds being over \$600.00 I am informed. Mrs. Whitney and Mrs. Nickless gave tests, and Mrs. Nickless and others delivered appropriate addresses, with various musical selections sandwiched in during the evening. The young people's celebration in the evening in Fraternity Hall was well attended. A number of the Lyceum scholars gave recitations. P. C. Tomson after reading a poem of Lizzie Doten made a spirited address. Mrs. Tomson, Mrs. Alkin and Mrs. Perkins gave tests, and Dr. Slater related some of his experience in Spiritualism.

The final and crowning celebration of the anniversary was the entertainment and ball at Irving Hall, Tuesday evening, April 2nd. An excellent programme by first-class talent was presented. Mr. Charles Dawbarn made a brief address, in which the contrast between the heaven of the Christians and the future life of the Spiritualists was saliently presented. The attitude of the scientific world toward Spiritualism was also touched upon in his customary forcible and telling manner. Very good singing by John Slater, J. W. MacKinnon and Miss Eva Ballon, and some very fine recitations by Miss Valerie Hickethier, Fred Emerson Brooks and little Laura Crews filled out a most enjoyable entertainment. Mrs. Laverna Mathews favored us with another choice anniversary poem, which was warmly greeted. Mr. W. E. Coleman acted as chairman during the evening, introducing to the audience, with appropriate remarks, the several participants in the entertainment. The latter part of the evening was devoted to dancing; and thus terminated the forty-first anniversary of Modern Spiritualism in this city. San Francisco, Cal.

A List of Suitable Books for Investigators.

NOW IS THE TIME TO ORDER.  
This list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses.

In poems, Lizzie Doten's admirable volumes, Poems of Progress and Poems of Inner Life; Barlow's Voices, and Immortality, lately published, are excellent.

The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Magpie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark.

Wolfe's Startling Facts in Modern Spiritualism needs no comment.

A new edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the Spirit World.

The Arcana of Nature, 2 vols., and Physical Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle.

Dr. R. B. Westbrook The Bible—Where and What? and Man—Where and What? The complete works of A. J. Davis.

Dr. Babbitt The Philosophy of Cure, and Religion.

Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Beyond the Gates by Miss Phelps is a combination of the literary and spiritualistic. This popular author has for her latest work Between the Gates, a continuation of her delicate style.

Outside the Gates and other tales and sketches by a band of spirit intelligences, through the mediumship of Mary Theresa Shelhamer. This work is destined to sell well as it meets the demand of a large class of inquiring minds.

The Way, The Truth and the Life, a hand book of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J. H. Dewey, M. D.

The Perfect Way, or the finding of Christ, by Anna B. Kingsford, M. D. and Edward Maitland.

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Spiritualism in accordance with the request of the late Henry Seybert, a work that has attracted much attention.

A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond saw at Cassadaga Lake.

D. D. Home: His Life and Mission, by Mme. Douglas Home. Spiritualism as demonstrated by D. D. Home gives a serenity of mind that death cannot destroy. The work is one of the most valuable additions to spiritual literature that has been seen for some years.

Unanswerable Logic, a series of Spiritual Discourses, given through the mediumship of Thomas Gales Forster.

The Pioneers of the Spiritual Reformation, being the life and works of Dr. Justus Kerner, and William Howitt.

The Mystery of the Ages contained in the Secret Doctrine of all Religions, by Countess Cathness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Robert Elsmere, by Mrs. Humphrey Ward, has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind.

Spirit Workers in the Home Circle is an Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobald, F. C. A.

Rev. E. P. Powell has issued a valuable work entitled Our Heredity from God.

Space forbids further mention, but any and all books in the market can be ordered through this office.

Partial price list of books for sale, post-paid: Poems of Progress, plain, \$1.60, gilt, \$2.10; Poems Inner Life, plain, \$1.60, gilt, \$2.10; The Voices, plain, \$1.10; Starting Facts in Modern Spiritualism, \$2.25; Psychometry \$2.16; Moral Education, \$1.60; The Principles of Nature, 3 vols., \$1.50 per vol.; Real Life in the Spirit-world, 83 cents; The Bible—Where and What? \$1.00; The Complete works of A. J. Davis, \$30.00; The Philosophy of Cure, 50 cents; Religion, Babbitt, \$1.60; The Scientific Basis of Spiritualism, \$1.60; Proof Palpable, cloth, \$1.00; Arcana of Nature, 2 vols., each, \$1.33; A Kiss for a Blow, a book for children, 70 cents; Vital Magnetic Cure, \$1.33; Animal Magnetism, Deleuze, \$2.15; Diegeis, \$2.16; Future Life, \$1.60; Home, a volume of Poems, \$1.60; Heroes of Free Thought, \$1.75; Leaves from My Life, 80 cents; Pioneers of the Spiritual Reformation, \$2.65; Nature's Divine Revelations, \$3.75; Transcendental Physics, \$1.10; Records of a Ministering Angel, \$1.10; Mind Reading, and Beyond, \$1.35; The Missing Link, \$2.00; Primitive Mind Cure, \$1.60; Divine Law of Cure, \$1.60; Immortality, Barlow, 60 cents; Physical Man, \$1.60; Stories for our Children, 25 cents; Our Planet, \$1.60; The Soul of Things, 3 vols. \$1.60 each; Radical Discourses, \$1.33; Outside the Gates, \$1.25; The Way the Truth and the Life, \$2.00; The Perfect Way, \$2.00; Preliminary Report of the Seybert Commission, \$1.00; A Reply to the Seybert Commission, \$1.25; D. D. Home, His Life and Mission, plain \$2.00, gilt \$2.25; Unanswerable Logic, \$1.60; The Mystery of the Ages, \$2.70; A Visit to Holyrood, \$1.60; Robert Elsmere, cloth, \$1.25, paper, 80 cents; Spirit Workers in the Home Circle, \$1.60; Our Heredity from God, \$1.75; Spirits Book, Kardec, \$1.60; Book on Mediums, Kardec, \$1.60; Beyond the Gates, \$1.35; Between the Gates \$1.35.

"The Triumphal March," for chorus and Piano accompaniment, with words by Mr. J. F. Snipes, has been composed by Aurelio Cernelos, and has been brought out in sheet music form. Many have, no doubt, heard Aurelio at the Spiritualists' meetings and elsewhere, and will be pleased to have an opportunity to procure this grand march.—Price 15 cents. For sale at this Office.

A new method of compounding Tar has enabled the Manufacturer to place upon the market *Tar Old*, a sure cure for Piles, Salt Rheum, and all Skin Diseases. Price 50 cents, of all druggists or Tar Old Co., Chicago.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultation and lectures in the vicinity of Chicago.

**Magnificent Collection of FLOWER SEEDS 200 Varieties, FREE!**

An Unparalleled Offer by an Established and Reliable Firm. The "Ladies' World" is a monthly magazine, a beautiful and useful work, containing the latest fashions, and the most interesting and valuable information for the ladies. It is a work of art, and a treasure for every home. The "Ladies' World" is published by the "Ladies' World" Co., 27 Park Place, New York.

Like it so well that they will become permanent subscribers. With this object in view, we now make the following colossal offer: Upon receipt of only 12 CENTS in cash or stamps, we will send you the "Ladies' World" for one month, and to each subscriber we will also send, FREE OF CHARGE, a large and magnificent collection of Flower Seeds. These seeds are of the most valuable and reliable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and paper if you are not entirely satisfied. Our seeds are of the most reliable and valuable, and will produce the most beautiful and useful plants. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and











### Experiments in Psychometry.

(Continued from First Page.)

ject. But I venture upon what may seem a very risky prophecy for any scientist to make, namely: The time will come when missing links in history will be restored upon psychometric evidence, and accepted as of the same degree of probability that now attaches to ordinary human testimony.

I am tempted to add one curious case which came up in some experiments conducted with Mrs. Coffin by myself. It so happens that I have more than once received by mail certain peculiar documents, written on Indian rice-paper, sealed in gaily colored envelopes, and enclosed in ordinary letters from certain parties whose names would be familiar to the public should I give them. In fine, these are "Mahatma" or "Thibetan" letters, supposed to emanate from his highness, Koot Hoomi, or some other equally majestic adept. They contain, as a rule, unexceptionably moral maxims and exhortations to virtue, coupled with more specific instructions for the conduct of the Theosophical Society over which I am supposed to preside. I am tolerably familiar with the ins and outs of esoteric hocus-pocus, and never for a moment supposed these missives to be other than bogus. Let us charitably suppose that the hand which penned each of them belonged to a person who was self-deluded into supposing that they originated outside his (or her) own consciousness. But the moralities involved in the case need not concern us just now. The point to be kept in view is, that these letters were as if from Koot Hoomi, or some other Hindu adept; the intention of the writer being that I should so consider them, and the writer's purpose being that I should act upon them as if they were genuine. In other words, the writer had "played mahatma" with me; and whatever subtle influence the letter might convey, to effect the psychometric faculty of the reader, would naturally be expected to correspond with the figment of the writer's mind.

I selected one of these letters to try Mrs. Coffin's percipience. It was placed to her forehead in a darkened room, folded in such way that no writing was visible. She was impressed in a few moments to speak somewhat slowly and hesitatingly. I regret now that I did not take down her words; but my wife and Mr. Coffin, both of whom were present, will doubtless agree that the following is a fair summary of what she said:

"What a funny letter! Why, I never saw anything like it. Even the paper is strange; and it takes me far away—so far away! It seems to be in India or some very strange country. Everything is strange—I wonder what sort of a person wrote it. He seems to be old—oh, so old. Why he is not like us at all—he belongs to a different kind of person—how ridiculous! But I feel as if he had never died, or could just make himself die and come to life again if he wanted to—you understand—no, I don't mean that, that is absurd—but then—Here Mrs. Coffin's ideas became confused, and her perplexity was so distressing that I desisted from wearing her forehead."

In point of fact, this particular letter was mailed to me from New York, and I have no question that it was penned by a gentleman in that city. If the explanation above offered be not the right one, I have none to offer. But it opens up a curious question, which the faithful "seeing, shall take heart again." Will not Madame Blavatsky kindly come to the rescue?

Washington, D. C.

### THE DEVIL.

NO. 4.

To the Editor of the Religio-Philosophical Journal.

In the present series of articles on the "Devil," in using the Standard Oil Company as an illustration of the working out of this principle, we have avoided a discussion of the methods of its management. With the motive of the man or men who have developed its idea, we have nothing to do. They are moral agents, must stand or fall, as they have been true or false to their trust. As a general rule those who condemn most have reasons for their condemnation which do not appear upon the surface; and given like circumstances and conditions they would be equally guilty. If these men violate the law they should be punished like other people. Our object has been to show that the principle of enlightened selfishness—which is the "Devil" evolved into respectability—is the great force in our modern civilization; and that we will have to look to it for the further advancement of the race. We have endeavored to indicate how this can be, and is being done. What is needed is to so control this force that it may be used for good, not evil ends. You, in your editorial in the JOURNAL, of April 6th, have forestalled my own suggestions in this direction. I am glad you have done so; for it relieves me from going, at some length, over the same grounds, and enables me to close without further trespassing upon your time and that of your readers. I only add a few suggestive paragraphs from Swedenborg and James.

Swedenborg says: "We will here adjoint a few observations as to why the Divine Providence permits the wicked to rise to dignities and acquire wealth. The fact is, they can be as useful as the good; yea, more useful, for they see themselves in their work, and according to the heat of their lust, so is their activity."

"The Lord rules the wicked who are dignitaries by their passion for fame, and excites them thereby to serve the church, their nation, city, or community, for the Lord's Kingdom is a kingdom of uses, and where there are only a few who are ready to be useful for the sake of usefulness. He causes self-seekers to be advanced to offices of eminence wherein they gratify their lusts in the public service."

"Suppose there was an infernal kingdom on earth (there is not) in which self-love, which is the Devil, had his duty with greater vigor than in any other kingdom? All would have in their months the public good, and in their hearts nothing but their own good."

"Inquire everywhere, and see how many at this day are governed by such love as the loves of self and the world. You will scarcely find fifty in a thousand who are moved by the love of God, and of these fifty only a few who care for distinction. Since, then, there are so few who are ruled by the love of God and so many by the love of self, and since infernal love is more productive of uses than heavenly love, why should any one confirm himself against the Divine Providence because the wicked are in greater opulence and eminence than the good?"

Did ever hell receive such recognition? Did ever political economist open up such a scope for selfishness? To the amplitude and enormity of the force of the infernal element in humanity, Swedenborg bears conclusive testimony.

"The delight in self-love exceeds every delight in the world." I was let into it that I might know it."

mind from its inmost to its outmost faculties, but was only felt in the body as a certain pleasure and gladness swelling in the breast."

It is one of the hopeful signs of our age that we are discovering, that self-love may be bound over to the service of brotherly love; self-interest is coincident with social interest, that he who would enrich himself can do so most effectually by enriching others; that liberality, that free-trade in every sense, is the broad way to prosperity. In the vigorous language of Mr. James:

"The devil has hitherto had the most niggardly appreciation at our hands, because in our ignorance of God's stupendous designs of mercy on earth, or of His creative achievements in human nature, we have supposed the devil to be an utter outcast of His providence, a purely irrational quantity; nor ever dreamed that it lay within the purposes and resources of the Divine Love to bind him to its own perfect allegiance; yet so it is, nevertheless. He has been from the beginning our only heaven-appointed churchman and statesman, the very man of men for doing all that showy work of the world, namely, persuading, preaching, cajoling, governing, which is requisite to be done, and which is fitly paid by the honors and emoluments of the world. In our ignorant contempt of the devil we have insisted on making the angel do this incongruous work; never suspecting that we were thus doing our best to promote his and our joint and equal discount."

"The devil is the born prince of this world, and a capital one he is, if we would let the Divine Wisdom have its way with him, which is not to ignore him, as our foolish sentimentalists prescribe, but to utilize him to the utmost, which he does by giving him the best places in the world, all the delights, all the honors and rewards of sense, that he may put forth his marvelous fecundity of invention and production to deserve and secure them. This is what the Divine Providence has always sought to compass from the beginning; namely, to manumit the devil, or bind him by his own lusts exclusively, which are the love of self and the love of the world, to the joyous and eternal allegiance of man. We, sage philosophers that we are, have done our futile best to hinder the Divine ways by always thrusting the most dangerous and incompetent people into public affairs, and have consequently got the whole theory of administration so sophisticated, as greatly to embarrass the right incumbent when he does arrive, and set him half the time talking the most irreverent pley, instead of doing the sharp and satisfactory work, which he is all the while itching to do. What sort of a pope would Fenelon have made? And how would political interests thrive with the Apostle John at the head of affairs? I confess for my part I would bestow my vote upon General Jackson or Napoleon any day, simply because they are, as I presume, very inferior men spiritually, and therefore incomparably better qualified for ruling other men, which is spiritually the lowest or least of human vocations."

"Let not my reader misconceive me. I have not the slightest idea of hell as a transitory implication of human destiny, as an exhausted element of human progress. On the contrary I conceive that the vital needs of human freedom exact its eternal penitency. I admit; nay, I insist, that the devil is fast becoming a perfect gentleman; that he will wholly unlearn his nasty tricks of vice and crime, and become a model of sound morality, infusing an unwonted energy into the police department, and inflating public worship with an unprecedented pomp and magnificence. Otherwise of course I could not imagine why our Lord and Savior, with a full knowledge of the character and tendencies of Judas Iscariot, yet chose him into the number of the sacred twelve, and intrusted him with the provision of his and their material welfare. Nevertheless the gentleman is infinitely short of the man; and however diametrically the devil may infallibly grow, there he will stop, and leave the sacred heights of manhood unattained."

The preceding paragraphs from Swedenborg and Henry James, together with the comments, are taken from "White's Life of Swedenborg." The paragraphs from Swedenborg are from the "Arcana Coelestia" Nos. 250 and 6481; and those from James are from "Substance and Shadow," pages 251 to 254.

In concluding this series of articles it is proper to say that the writer has no connection with the Standard Oil Company; but his connection with the oil business for twenty years gives him an acquaintance with the facts of its history which has enabled him to give the readers of the JOURNAL an outline of the evolutions of the Standard Combination. He believes he has presented the case without favor or prejudice. He believes he has done the public a service in enabling it to readjust its vision to the changes which are going on in the great world of social, commercial and industrial advance. It is evident we are rapidly approaching a crisis in all these directions. If we arrive at wise conclusions we may pass this crisis without shock to the world's progress. If we do not, revolution may do by destruction what evolution may peacefully secure by co-operation.

Parkersburg, West Va.

Dr. Coues' Compliments to Dr. Buchanan.

To the Editor of the Religio-Philosophical Journal.

No one can come before me in sincere respect for the views of Dr. J. Buchanan upon the subjects concerning which his experience and knowledge entitle him to speak as with authority. Yet I cannot but remark that the good Doctor has, perhaps, dipped his pen into too unkindly ink in a late article upon "The Profundities of Theosophy and the Shallows of Hinduism." On this theme a Theosophist like myself may be pardoned, perhaps, for feeling well equipped to take issue with our leading psychometrist. There is much truth in what Dr. Buchanan has said. His is a timely protest against overstrained metaphysical disquisitions, such as our youngest Theosophists are wont to indulge in print the next day after their "initiation" into the Theosophical Society; and I think the wisest among our number have the least to say about the nature of Parabrahm, the state of Nirvana, the conditions of reincarnation, and the rest of the "personified unthinkables" which seem so clear to the comprehension of our luminous acolytes. Any sensible psychist like Dr. Buchanan may rightly say "bosh!" to such theosophic lucubrations, and add "bosh!" to the goose who lucubrates. But it takes all sorts of us to make up the world, which would be tiresome without variety. Besides, the time was when neither Dr. Buchanan nor I knew as much as we have since found out; which should teach us to be patient and charitable with those who are now even as we once were.

If my esteemed friend will permit me, I will venture upon a bit of serious criticism of one part of his late letter. He is particularly severe upon the old Hindu division of the principles of human constitution into

seven. I happen to be a person to whom the reasonableness of the septenary division appeals with a force at least equal to that with which the three-fold division addresses Dr. Buchanan's mind, when he says: "Innumerable western observers not dominated by the inherited ignorance of antiquity, discover in the study of man simply a material body, a spiritual form, and an interior soul or spirit. These three things are as well established as anything in physical science by the concurrent investigation of a vast number of fearless inquirers."

Here the veteran physician "sees" the modern materialistic scientist, who acknowledges only the body, and goes him two better. I am not a dreamy idealist, but a sane Yankee born near Boston, too; I see the Doctor's point and raise him four. The principles of human constitution he says are three:

1. "An interior soul or spirit."
2. "A spiritual form."
3. "A material body."

Dr. Buchanan will doubtless agree with me that there is something which a living body includes which a dead body does not include; and he will scarcely call it a soul or spirit or even a spiritual form, since a fresh and a withered plant show, the one its presence and the other its absence, just as well as a living man and his corpse display the difference. Let us agree to call it life or vitality; and we have as much right to suppose it subsists in a certain non-molecular state of matter as to suppose that "a spiritual form" can be fashioned of some other ethereal substance. Then:

1. An interior soul or spirit.
2. A spiritual form.
3. Life or vitality.
4. A material body.

I am inclined to suspect, without being sure that I catch Dr. Buchanan's meaning, that more than one "quiddity" may be covered by the term "spiritual form." Dr. Buchanan must be familiar with wraiths, doubles and phantoms of all sorts, both in and out of the seance room, and I can hardly suppose him to credit these fugacious formations, momentarily shapen from the magnetic aura of living persons, with being actual souls or spirits of the persons or thing they represent. For animals, clothing, furniture, and all sort of inanimate objects are often presented in precisely the same way, and it is difficult to see how such as these can be called "spiritual" forms in any proper use of the terms. They seem to me to fall clearly within the magnetic field, and to depend for such existence as they may have upon the vital auras of living persons. They may, indeed, in some cases, represent a person after the death of his body; but that hardly makes of them what we ordinarily understand by the term "living souls." I have much reason to suppose that such shells or astral emanations have but a temporary existence, and are shortly thrown off by the living soul, by a process analogous to that in which the body is left behind when its life is gone. Yet these phantoms exist, and often too obstructively to be overlooked. They are certainly "something" for which a place must be found—in any analysis of the human constituents:

1. An interior soul or spirit.
2. A spiritual form.
3. An astral body.
4. Life or vitality.
5. A material body.

I should fear the shade of Plato and all the noble Greek idealists if I hesitated an instant to recognize the divine-human psyche in what is left of Buchanan's spiritual form when stripped of its merely magnetic overlay. This "body of desire," as the "dreamy Orientals" styled it, is to me very real, and I think may be fairly considered man's middle nature, balanced between opposing forces, higher and lower, which tend on the one hand to drag the soul into mere sensuousness, the other to attract it toward pure mentality.

In proceeding to discuss the higher principles of man, Dr. Buchanan and I must come to some definition of those vexed terms, "soul" or "spirit." He expressly uses them as synonymous. But neither Theosophists nor Spiritualists, so far as I am aware, so use them; and in criticizing the former he should be sure that he fairly reflects their own ideas on his use of verbal symbols. Theosophists and Spiritualists commonly reverse the application of the two terms. In my terminology "soul" and "spirit" are two differing things, and the latter is the higher (the furthest from matter) of the two. I am fairly entitled, then, to make my own discrimination between terms which the general public uses synonymously. What I call an "interior soul" would probably be designated by Dr. Buchanan as the mind or human reason, the *nous* of our mutual friend, Plato; and I must insist that it cannot be excluded from any analysis of the human constitution. What we have reached at this point of the discussion is therefore:

1. An interior principle.
2. A spiritual form.
3. An astral body.
4. Life or vitality.
5. A material body.

What is left of Dr. Buchanan's phrase, "an interior soul or spirit," may be best expressed in his own words, which I heartily applaud to the effect that I do not hesitate to assert the claims of intuition as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy, which will hereafter be an important part of the intellectual life of the best and wisest."

This "intuition" which is "associated with the rational faculties," is precisely the balance of what I find—or seek—in Dr. Buchanan's phrase, "an interior soul or spirit," which he himself thus shows to be compounded of different elements, a higher or intuitional faculty, and a lower or merely ratiocinative intellect. Separating the two, by the criteria of discrimination which the eminent physician furnishes to our hand, we have the following scheme:

1. Intuition, Buchanan's "interior soul or spirit."
2. Reason.
3. Psychic form, Buchanan's "spiritual form."
4. Astral body.
5. Animal magnetism, Buchanan's "ma"
6. The physical body, Buchanan's "material body."

Dr. Buchanan has fitly spoken of intuition as "a guide to Divine Wisdom." If that guide be unerring, it should lead us to divine wisdom; and if we are ever brought to so lofty a consummation as this, at least a touch or a spark of the divine may be rightly called a part of human constitution. Surely in view of this splendid possibility of achievement, Dr. Buchanan will be the last to object to my crowning the span of human being with this keystone from the skies. If to do so be to lie in lotus-land with dreamy Orientals, there let me lie till the dream of my life is ended,—till "I am that I am" shall be no more. So then I dare to write over all one other word—which done, and lot a septenary analysis of human nature, quite like Dr. Buchanan's trinitarian plan, yet a little more precise, and pushed a little further:

1. God, or spirit.
2. Divine wisdom, or intuition; the word.
3. Human wisdom, or reason, the nous.
4. Soul-form; psychic.
5. The astral body; a phantom.
6. The magnetic field; vitality.
7. The physical body; matter.

Not that I suppose for an instant, or mean to assert that the elements or principles of this analysis are distinct or entirely distinguishable one from another. So long as we wear the flesh, the higher principles are inseparably blended, and shade into each other like the colors of the solar spectrum or the notes of the musical octave. Dr. Buchanan's three-fold division seems more exact and comprehensible, chiefly for the reason that he catches the two extremes between which he simply places one mean. It seems to me less satisfactory, because it fails to provide for any connection or relation between his three terms; and as a logician, he will agree with me that the real truth of a given proposition resides in neither of its premises, nor yet in its conclusion apart from its major and minor, but in the combination of all of these.

Perhaps the very kindly soul of so noble a man as Dr. Buchanan may hereafter convict itself of having made its denunciations rather too sweeping than either discriminating or temperate, when he could write:

"To me there is nothing so drearily fatiguing and unprofitable as reading the speculations of the Hindu writers brought forward by the Theosophical Society. Their utter barrenness and accumulated mysticism, fog-shrouding fog, impenetrably dark, remind me of nothing so much as the outpourings of fanaticism in a fourth-rate theological magazine. Scarcely a paragraph can be found in their writings which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose."

What have these poor old heathen done that should disturb the serenity of a true philosopher? The present article, for example, is an attempt, however feeble and humble, to reconstruct one bit of their philosophy. Does it sound like the outpouring of fanaticism in a fourth-rate theological magazine? I am sorry if it does, but no man can do better than his best. The real gravamen of Dr. Buchanan's mistake may perhaps be found,—and forgiven,—in his too hasty assumption that all the persons in the Theosophical Society "raise up" alike. Perhaps he may discover that Theosophists, like potatoes in a cart, roll up hill or like strawberries in the boxes, sort themselves out after a fashion not peculiar to themselves.

Should he deem the present writer's thoughts worthy of his attention, and the subject itself deserving of more careful presentation, he may be interested in the preface to a little book called, "Can Matter Think?" from the same pen that now subscribes the writer as his friend and sincere well wisher.

OCCIDENTAL.

### Theocracy and a Religious War.

According to the San Francisco Chronicle, Rev. Mr. Meserve of that city recently read a paper before the Congregational Club, in which he advocated in plain and explicit terms a theocratic government for the United States. He said the day was coming, and was almost here, when the first and paramount question concerning political candidates would be: How do they stand religiously? He of course confounds ecclesiastical with religious matters. The four million Protestant-voting church-members, in his opinion, if united with the voting Catholics, could dispose of any question of national policy.

Theocratic America would revolutionize the present order of things. The enthronement of Christ (ecclesiastical power) as the King of Kings in the Constitution of the United States he regarded as the first element of national reform.

There we have it without any further mincing of matters. If this does not mean a dynasty of ruling bigots for this country, then it means nothing. But when this proposed union of Protestant and Catholic shall have got supreme control, then look out for such a religious war over the division of the assets as has not been seen since the long and destructive strife that ended in the peace of Westphalia.—Banner of Light.

### Keep Your Blood Pure.

There can be no healthy condition of the body unless the blood is rich in the materials necessary to repair the waste of the system. When the blood is pure, and circulation good, all the functions are equipped to do their allotted duties; but when the blood is thin or impure, some corresponding weakness will surely result, and in this low state the system becomes more susceptible to disease.

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

This is the best season to take a good blood purifier and tonic like Hood's Sarsaparilla, for at this season the body is especially susceptible to benefit from medicine. Try Hood's Sarsaparilla now.

**Ely's**

**CREAM BALM**

IS WORTH

**\$1000**

To Any Man

Woman or Child

Suffering From

**CATARRH.**

NOT A LIQUID OR SNUFF.

A particle is applied into each nostril and is absorbent. Price 50 cents at druggists; by mail registered, 60 cents. ELY BROTHERS, 56 Warren St., New York.

**CATARRH**

THE CURE FOR CATARRH OF THE HEAD

HAY FEVER

ELLY'S CREAM BALM

50c

**GOULD'S**

**SOOTHING KILLER**

PREVENTS CONSUMPTION

Druggists, 25c., 50c., and \$1.00.

Our customers call for

Dr. Seth Arnold's

**COUGH KILLER,**

and we don't find it profitable to keep any other.

J. N. Richardson & Son,

Richfield, Minn.

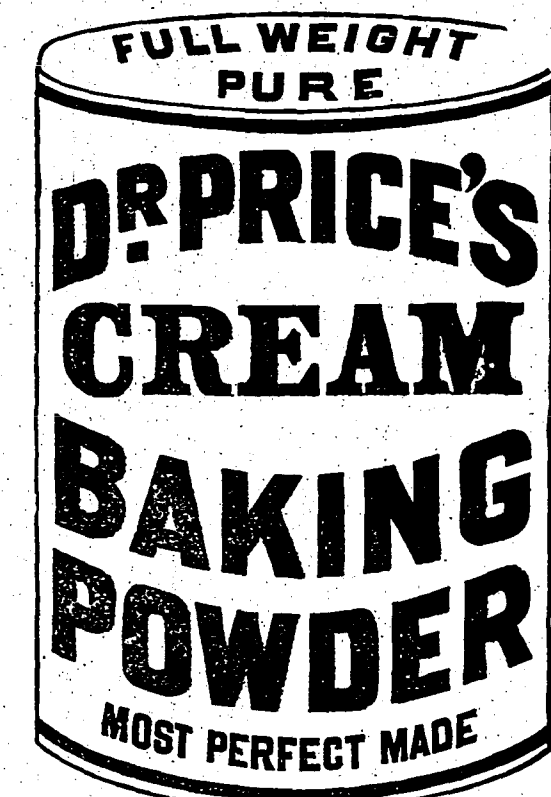
**TAR-OLD**

A new method of compounding Tar.

**SURE CURE FOR PILES, SALT RHEUM**

and all Skin Diseases. Send 32c. stamps for Free Sample and Book. Sold by all druggists and by TAR-OLD CO., 75 Randolph St., Chicago. Price, 25c.

Quickly cured by using **TAR-OLD** treatment for \$1.00. For sale by druggists generally or by mail direct on receipt of price. Cures Gonorrhea, Syphilis, etc. Don't fail to try it. Good agents wanted; exclusive territory. Universal Remedy Co., Box 77, Lafayette, Ind.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Economical. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

NEW YORK. CHICAGO. ST. LOUIS.

## SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES

Almost as Palatable as Milk.

Containing the stimulating properties of the Hypophosphites combined with the Fatting and Strengthening qualities of Cod Liver Oil, the potency of both being largely increased.

A Remedy for Consumption. For Wasting in Children. For Scrofulous Affections. For Anæmia and Debility. For Coughs, Colds & Throat Affections.

In fact, ALL diseases where there is an inflammation of the Throat and Lungs, a WASTING OF THE FLESH, and a WANT OF NERVE POWER, nothing in the world equals this palatable Emulsion.

SOLD BY ALL DRUGGISTS.

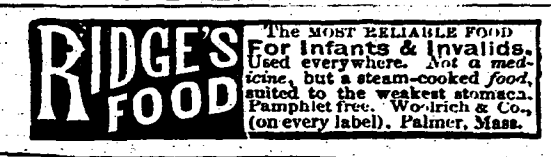


**CORSET**

BALL'S CORSETS Are Boned with KABO FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO AND NEW YORK.



Over 14 Millions Sold in this Country alone. The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.

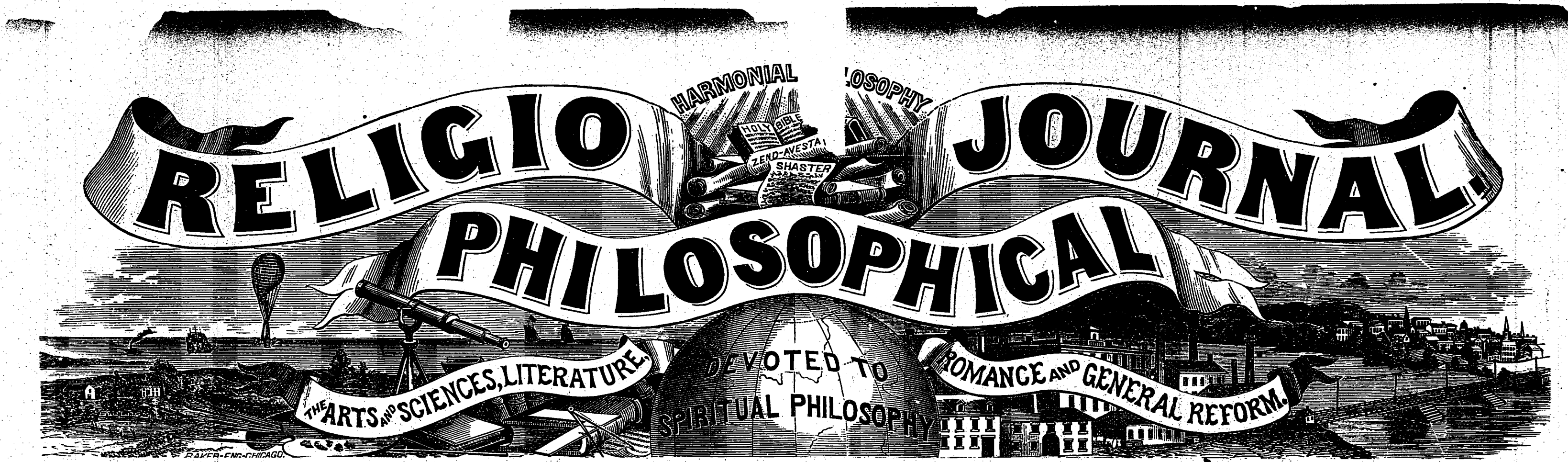


"ERADICATOR." The wonderful preparation for removing "superfluous hair" from the face, neck, and limbs instantly. Positively no pain, scars, or blemish. Send 50c for sample package and circulars.

**I CURE FITS!** When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILYPSY or FALLEN SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. KOUT, Jr., 153 Pearl St., New York.

**RADWAY'S READY RELIEF.** "The most certain and safe PAIN REMEDY" Is a cure for every pain, rheumatic, headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. Try it to-night for your cold; with a sharp dose of Radway's Pills you will sleep well and be better in the morning. See directions. Sold by Druggists. 50c.





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLVI.

CHICAGO, APRIL 27, 1889.

No. 10

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—Evolution from Barter. The So-called "Esotericism" of Ohmart and Butler.
- SECOND PAGE.—Questions and Responses. The Pericardic Theory. The Tiger Step of Theocratic Despotism. A New Danger. The Devil Theory.
- THIRD PAGE.—Woman's Department. The Hypnotic Test. Miscellaneous Advertisements.
- FOURTH PAGE.—Spiritualism in Fiction. Divorce. The Editor's Outing. Gail Hamilton on Miracles and Religion.
- FIFTH PAGE.—Lyman C. Howe in Chicago. Transition of A. E. Newton. Talmage's Cant. Evolution from Barter. A. W. C. T. U. Woman in the Roll of a Wholesale Liquor Dealer. The Genius of Christendom. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—Thou Knowest. Promotion of the Growth of Plants by Magnetism. The Foxes Once More. In Defense of Theosophy. Plans Magnification. Crime of a Mercantile. A Minneapolis Man Wanders Away on His Wedding Day and Lands in Michigan. Theosophy is not Hinduism. Spiritualism—What is it? On Lookout Mountain. Man's Spiritual Double. Superstition of Statesmen. Thomas A. Hendricks in the Spirit-world. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Continued Items. Miscellaneous Advertisements.
- EIGHTH PAGE.—Glimpses of Fifty Years. Coincidences. Miscellaneous Advertisements.

#### For the Religio-Philosophical Journal. EVOLUTION FROM BARTER To Combination or "Trust."

GEO. H. JONES.

"All nature is but art, unknown to thee;  
All chance, direction which thou canst not see;  
All disorder, harmony not understood;  
All partial evil, universal good;  
And spite of pride, in erring reason's spite  
One truth is clear, whatever is, is right."

—Pope.

We look upon law-making powers as being endowed with no talent of partiality, and that all laws created by them should be just and impartial. The world of mechanism is not a manufactory, in which energy is created, but rather a mart, into which we may bring energy of one kind and exchange it for barter for an equivalent of another kind. Economical nature never makes an error; all her works are exact and with an accurate adjustment to the ultimate good, whether in her chemical processes of combining an atom of one substance with an atom of another substance in the creation of a molecule, or whether in the combined working of molecules to the production of protoplasm up to the highest form of matter, as we see it in humanity, never works single-handed and alone; all her results are produced by combinations. The fact is patent that the material world, where man's hand is powerless to interfere, there is perfect order and harmonious development; but in the moral and social worlds, which are always subject to man's petty and ill-considered meddling, we have great disorder and confusion. —*Popular Science Monthly*, March, 1889.

So-called evil or error carries its own correction which only requires time to make manifest to humanity.

We find that nature's economic operations appear more apparent in some species than in others, and to a higher degree in some members of the same species than in other members of the same class, and which have been consummated by environment, accidents, or other causes, as everything is an outgrowth of what went before, and each object is not only what it seems, but is potentially something else. The important events in the world's discoveries have come: 1st. Proposition, which emanated from the mind of an advanced thinker, — a Columbus, a Galileo, or a Newton.

2nd. Opposition, which came by the force of ignorance.

3rd. Adoption, which comes by education. Thus the masses in time derive their benefits through the adoption of new modes and new methods of manipulating the free raw material that labor brings from earth, and mark "progress." Trusts or combinations which business men have formed, and are forming, to forward and protect their interests, are also protectors of the interests of the entire community. How should we look at this question? In the form of opposition, or in the form of adoption? In a narrow, limited sense, calculated to benefit a few, or as one in which the great mass of the people are to be benefited?

At first thought, before giving much heed to these questions, or studying the subject well and probing it deeply, one would most likely be of the opinion that the parties in immediate interest, members of the combination only, were to derive a benefit; but after the combination of monied interests into a so-called Trust has all its parts in full working order, each man at his post, with experience fully developed to produce the best results, at the least cost, it will be found that they work out the greatest good to the greatest number, by cheapening the cost, and selling at a reduced price.

The monied and other values of this country have multiplied, thrived and prospered in spite of almost every conceivable mode

and method of drawback. On the almost barren eastern shores of the New England States, the Pilgrim Fathers made their landing, where with gun slung over their shoulder they cultivated the soil and protected themselves and families from the depredations of the Indians. They grew and prospered. Then came the wars of 1776, 1812 and 1861, with all kinds of internal rivalries and legislative contentions; with good laws, and with bad laws which often engendered inharmonious; also with the greatest variety conceivable of religious opinion, and notwithstanding the political, religious, business, or other jealousies, onward the wheel of progress revolved, with now and then a check from the brake. — Error! Speculate as one may on coming events, capital is not exacting or arrogant, but conservative, timid and bashful as a maiden. See the result in the statement of the Rev. Josiah Strong, D.D., who says in *Our Country*:

"The wealth of the United States in 1880 was valued at \$13,642,000,000; more than enough to buy the Russian and Turkish Empires, the Kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa and all South America, lands, mines, cities, palaces, factories, ships, flocks, herds, jewels, money, thrones, scepters, diadems and all the entire possessions of 177,000,000 people. Our wealth exceeds that of Great Britain by \$7,600,000,000. What must it be now eight years after?"

"In 1860 our wealth was valued at \$16,160,000,000. In 1880 it had increased 170 per cent. During that period a 1,000,000 producers were destroyed by war and the two armies withdrawn from productive occupations, but they devoted marvelous energy and ingenuity to the work of destruction. Moreover, during the same period, slaves whose value was estimated in 1860 at \$1,250,000,000 disappeared from the assets of the nation; but notwithstanding all this, our wealth during these twenty (20) years increased \$27,482,000,000, \$10,000,000,000 more than the entire wealth of the Empire of Russia, to be divided among 82,000,000 people, and this increase, it should be observed, was only a small part of the wealth created, the excess after supporting the best fed people in the world. To the wealth of 1870 were added, during the next ten years, \$19,587,000,000, an average of \$280,000 every hour, night and day, except Sundays, or \$6,257,000 every week day of that period."

There is a uniformity in the working of Nature's laws, as to action and time, more accurate than any man's mechanism; she expends her forces in treasuring up benefits to be let loose at some future day. Often a hitherto unrecognized law interposes in the working of Nature's great methods; cold contracts water when freezing, causing it to grow lighter and form ice on the surface; were it not so, our rivers would be frozen solid from the bottom up.

Babbage says: "A machine constructed to count numerically will do so up to 100,000,001 when a new law steps in, and the next count is 100,010,002, and so on." (From the "Bridge-water Treatise" of the celebrated mathematician Charles Babbage. See *Encyclopaedia* for an account of his wonderful calculating machine, on which the British Government expended \$35,000.)

If we now continue to observe the numbers presented by the wheel, we shall find that for a hundred, or even for a thousand terms, they continue to follow the new law relating to the triangular numbers; but after watching them for 2,761 terms, we find that this law fails in the case of the 2,762nd term; another law then comes into action, which also is dependent, but in a different manner, on triangular numbers. This will continue through about 1,340 terms, when a new law is again introduced, which extends over 950 terms and this, too, like all its predecessors fails and gives place to other laws, which appear at different intervals. In considering these simple consequences of the juxtaposition of a few wheels, it is impossible not to perceive the parallel reasoning as applied to the mighty and far more complex phenomena of nature. To call into existence all the variety of vegetable forms, as they become fitted to exist by the successive adaptations of their parent earth, is undoubtedly a higher exertion of creative power. When a rich vegetation has covered the globe, to create animals adapted thereto, and deriving nourishment therefrom, is not only a high but a benevolent exertion of creative power. To change from time to time, after lengthened periods, the races which exist, as altered physical circumstances may render their abode more or less congenial to their habits, by allowing the natural extinction of some races, and by a new creation of others more fitted to supply the place previously abandoned, is still but the exercise of the same benevolent power.

Original discoveries and observations are often made by individuals nearly simultaneously, without communication or knowledge of each other. It is a psychological law that ideas and discoveries shall come to light in this way through individuals of like taste, pursuits or mental conditions.

The early settlers in this country had no easy time in providing for the wants of their families. Soon the little stock of tools, household utensils, etc., which they had brought with them, were worn out; thus necessity forced the best mechanically endowed among them into manufacturing. Barter was the first form of business. The increase of population and prosperity of the people created a demand greater than could be produced by hand labor, requiring other modes of trade and of determining values. Money now became

an important factor. Thus the manufacturer and the merchant were evolved. Until recently, competition has been the life of trade, forcing activity into the inventive brain, and resulting in the adoption of cheaper modes and processes of using the heretofore waste material in manufacturing business. Partnerships of two or more became a necessity as a mode of employing large numbers of people, and machinery to take the place of hand labor, evolving business into corporations and large firms, which resulted in over-production, failures and panics, causing much distress by the stopping of mills, thus depriving of employment many wage laborers, and creating suffering and distress. The next step evolution made in business matters was the combination of combinations and firms into Trusts, where immense sums of money are used in producing the manufactured article at so low a price that the small manufacturer and tradesman were forced out of business, and compelled to accept clerkships as salaried men; thus forcing the incompetent 95 per cent. of business men under the control of the 5 per cent. who were the survival of the fittest, and whom statisticians show to have passed through life without falling.

These views may be considered contrary to the business interests of this country. They should not be so interpreted, especially so long as our laws prevent the handing down of values by will or otherwise farther than to the second generation. Of the vast estate left by the late A. T. Stewart, there is not one dollar of it now under the control or ownership of a blood relative of his.

The publisher who has a copyright of the manuscript he publishes, is so far as that special effort of the human brain is concerned, a monopolist; he has combined with its author, to whom he agrees to pay a percentage to monopolize the entire market.

The defeat of the northern army at the battle of Bull Run, mourned and regretted as it was at that time by the North, proved in the end to have been a developing, educative force, resulting in the benefit, not only of the North, but the whole country, illustrating that it had its own correction, and ultimately in good. From that time forth the North knew it had no child's holiday work before it, and the people therein arose and put forth the energy necessary for the accomplishing of the work. "We will see," they said, "that the combination of the Northern States keeps the stars and stripes waving over the whole country, even as our fathers did, and handed them down to us." Each disaster during the civil war up to the time of its accomplishing its work, contained its own correction, and drew forth nerve and energy which accomplished the purpose it had. So when the combination of the Southern States entered into a Confederacy, and said: "We will have a flag of our own, which shall be an emblem for us, for our children and for our children's children; we will extend slavery into territory where it has never been, perpetuate it there, and thus our flag shall be known as the flag of slavery," this combination also carried with it, not only its correction, but the destruction and annihilation of the greatest curse this nation ever had; and the whole country has been benefited thereby, more especially the South, which thought at that time was not entertained.

The combining of the New York elevated railroad with the Metropolitan R. R., forming the Manhattan R. R. Co., was not at the time thought to be specially favorable to the interests of the people of New York. It contained its correction, and reduced the fare one-half. The Brooklyn Bridge, built by the combining of the cities of New York and Brooklyn, to the great injury of the ferries, was leased to private parties; this monopoly, too, contained its own correction as evinced by a reduction of the fare. The bridge cost \$15,000,000. The interest at 5 per cent. in 1883 was \$750,000; loss for that year about \$350,000. The Trust did acquire knowledge, no matter how; only the deficit of \$350,000 showed there had been a mistake somewhere. That deficit carried with it its correction, by reducing the fare (which was five cents on cars over the bridge) one-half by the package of tickets, and made it three cents for single ticket; besides large reduction by the package to those who chose to walk over the bridge. Now, let us for a moment look at the result of these reductions in 1887. The interest remaining the same as in 1883, \$750,000, the income for this year \$800,000; profit \$50,000, and the people largely benefited.

That old adage is as true now as ever, "The nimble squirence is better than the slow shilling."

The people are better served and at lower prices, as a general thing, where large capital is invested and manipulated by a sufficient number of interested individuals to make it strong and healthy, so it will be remunerative. Statistics show that inventions, patent monopolies, create a demand for labor rather than doing away with it; not only for the purpose of building machines with which to produce the patented article, but the article itself; and each advance paid for labor acts as an incentive, stimulates inventive faculties to activities, which we see at work around us in the production of that mechanism which enables the party in the rear to take his place at the front.

Opposition oftentimes arises from the want of knowledge, and you can only get a hearing on the strength of credentials they understand. Few take into consideration the great benefit derived from railroad combinations. You can step into the car at 42nd Street de-

pot any day, and need not leave it till you arrive in California. Without the combination of the several railroads, you would purchase first a ticket to Albany; then to Buffalo; then by the Lake Shore to Chicago; then by the Burlington and Quincy to Omaha; then by the Union Pacific to Ogden; then by the Central Pacific to San Francisco. On your route, which might be quite a distance from the terminus of the previous road, you might be delayed one or more hours, as the time tables might not be adjusted to accommodate the passengers from the cars you had just left, besides extra expense in transporting baggage, etc., which would require two weeks' time, cost of tickets, carriage hire, hotel fare and patience largely in excess of the present mode.

When the sewing machine 'monopoly' first made its appearance the general opinion was that sewing girls would be thrown by the economic working of this machine out of employment. As the sewing machines increased in numbers and variety the wages for sewing girls increased, and the demand became greater year after year for their services.

When steam railroads were first established the farmer came to the conclusion that in the future there would not be any profit for him in raising horses. Human foresight is not to be depended upon. Horses have increased in value year after year as railroads have multiplied. So we might instance many other inventions resulting the same. I will, however, call attention to the reaper which uses twine enough each season in tying up the bundles of grain, to girdle the earth 2,463 times. The western farmers are complaining, and have combined together to reduce the cost of binder's twine, and at the same time endeavoring to do away with it by adopting straw in its place, with prospects of success as there does not seem to be any known limit to inventive genius.

I have authentic information from one of the largest twine manufacturers in the country, who said March 23rd, 1888: "As near as can be ascertained, I believe the consumption of binder's twine this year will reach 30,000 tons. The twine runs an average of 575 feet to the pound." 2,000 pounds to the ton would make 60,000,000 pounds; 575 feet to the pound would make 34,500,000,000 feet. The twine used this season by the various patent and other reaper and binder monopolies in the space of 10 days (the average length of harvest time) would go around the globe 2,463 times. No small concern can handle economically a business of such magnitude, especially when we take into consideration David A. Wells's statement that the labor of one man in this country in the West will produce and deliver in England flour enough for the consumption of 100 men. This includes seeding, harvesting, grinding the grain, cost of barrels, freight and every expense attending its delivery.

When A. T. Stewart opened his large retail dry goods store in New York, all over the city the cry went up, "What a monopoly." Many would not trade there because they said he is crushing the small retailer who cannot compete with him out of business. How was this to be done? Only by serving the people better and at lower prices. Stewart never failed to keep his people steadily employed; his factories never stopped. His success largely depended on placing bankrupt merchants at the head of departments, who, under his management, became successes. Statistics show that only five out of a hundred business men pass through life without failing. Would it not have been better for the ninety-five to have combined? Better, not only for themselves but for the communities where they resided, as failures produce panics and take work from many, thus creating much distress.

The average merchant is not a success as a business man, nor is the average lawyer in matters of legal lore; nor the average doctor in matters of physic; nor the average minister in matters of divinity, as evinced by only now and then one who shows in his immediate calling superior and marked ability; now and then a Grant, a Lincoln, a Stewart, a Vanderbilt. This is eminently true in all occupations and professions, from the street sweeper to that of the highest in the land.

Had labor remained as low in price as it was early in the century, there would have been but little progress made. As the price paid for labor increases, the inventor will surely bring forward a substitute therefor, which with the adoption of new substitutes in raw material will keep ahead in this country in the future, as it has in the past, of all advance paid for labor, and enable the industries wage laborer to indulge in those luxuries which were out of the reach of his means a short time previous.

Pine knots were formerly used for illuminating purposes. Tallow dips and candles were used as substitutes until whale oil, lamp and wick, were adopted for that purpose. Gas came into use next, and then electricity for our cities, and petroleum oil for the masses. Through economic methods and combining of large interests and \$90,000,000 of capital, employing 25,000 men, the price of coal oil has been reduced since 1861 from year to year: In 1861, 6 1/2 cents; 1864, 65 cents; 1872, 25 cents; 1878, 10 cents; 1882, 7 1/2 cents; 1886, 7 cents; 1887, 6 7/10 cents; in 1888, 6 1/2 cents; in 1889, 6 cents.

Some years since the price paid in England per week for knitters was 6 shillings. In 1880, A. T. Stewart paid men employed in his knitting factory in Leicester 44 shillings 5 pence per week. When knitting machines were first introduced there, the infuriated populace destroyed 1,000 machines in one day;

they could not see then that what they supposed to be an evil carried with it its own correction, and would ultimately result to their benefit.

Brains, capital and labor are essential to each other. After a man has accumulated a fortune, it is soon redistributed; it only remains his for a short time; with it he can build palaces and furnish them most esthetically, thus giving labor to the builder, decorator and others.

An Astor or a Vanderbilt was never worth anything; values, to be sure, stood on the books as theirs; however, when they died, at that moment they lost all control over them. They had stored up values as the sun has stored up heat for millions of years in coal, to benefit future generations.

As a result of all this the thrifty wage-laborer lives with his family in a better furnished house and sits at a more sumptuously furnished table than his employer did fifty years ago.

561 Madison Ave., N. Y.

For the Religio-Philosophical Journal.  
The So-Called "Esotericism" of Ohmart and Butler.

The Meaning of the Word "Esoteric."—A Matter of Public Morality.

PROF. ELLIOTT COUES.

The late Boston scandal is deplorable in more than one respect. I will speak presently of its moral aspects, but first will try, if possible, to save the word "esoteric" from the grotesque perversion which it is likely to acquire in the public mind. Though the word "esoteric" and its derivatives, esotericism, esoterically, esoterism, etc., are common enough, they have perhaps only just now got fairly on the popular horizon, and become newspaper English. Now it so happens that these words come into broad daylight under the stigma of a great scandal, the mania of which are swindling and seduction. The public is none too discriminating in such things; and no doubt there is already a widespread impression that whatever is "esoteric" is dishonest and otherwise immoral, or in other words, that "esotericism" means the practices of Ohmart, Butler, and their confederacy of knaves or dupes; that the "esoteric doctrine" is what these fellows taught and acted on; and that any "esoteric" movement must be scandalous. But the fact is simply that the Boston criminals happened to select that word to describe their operations, and as a name for the periodical they published. They might have chosen to say "mystic," or "occult," or "cabalistic," or "masonic," or "spiritualistic," or "theosophical," or to use any other adjective to describe themselves and their doings, with equal propriety, and without in the least identifying such terms with their iniquities.

"Esoteric" is a good classical word, taken into English directly from the Greek. It means simply "inner," "inward" or "interior," and hence "private," or "secret." It was much used, for example, by Plato and the Platonists, for the secret doctrine or teaching of that school of philosophy, as opposed to its "exoteric" or public tenets. Whatever, or however great, may have been the difference between the private and the public—that is, between the *esoteric* and the *exoteric*—doctrines, neither of these terms had any moral implication whatever. We may suppose, indeed, that the esoteric teaching, privately communicated to a select body of students, was of a higher order, or related to higher things than the exoteric teaching, which was given to the public, and was presumably something which any body could understand; but the distinction of the terms is primarily and simply, involving no moral qualification whatever.

To illustrate: the private plans and operations of a gang of counterfeiters, swindlers or burglars, are "esoteric"; the intrigues of a set of politicians or diplomats are "esoteric"; the arrangements for a deal on the stock-exchange, are "esoteric"; so, also, the hidden meaning or real truth of a scriptural text, is "esoteric"; an aspiration of the heart, an unspoken prayer, is "esoteric"; the most sacred confidences which can pass between two persons, are "esoteric"; spirituality is wholly "esoteric"; any true theosophy is necessarily "esoteric."

And so I might go on; but perhaps I have said enough to promptly rectify a very good word from a very bad perversion of its meaning. The Boston concern has no more exclusive right to be called "esoteric" than anything else; it has no more monopoly of "esotericism" than it has of "swindling" or "seduction."

Passing from the philology to the ethics of the case, we are met by one of the most serious and portentous moral lessons which can come before the public. I shrink from touching it at all; but it has come to light, and we cannot shut our eyes to it. Almost all forms of crime are unhappily, only too familiar to the public; and so far as ordinary methods of cheating and debauchery go, there is left perhaps little to learn from the police courts, the newspapers, and law reports. But in this case we are confronted with a startling kind of spiritual wickedness or psychical depravity, whose full significance the public will be slow to appreciate. The actual deeds, that is, the results, or the crimes committed, are of course within the statutes of the law, and persons can be prosecuted and convicted for what they

(Continued on Eighth Page.)



## QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are, you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the family, to society and to Government?

RESPONSE BY EMMA C. LANDON.

1. My parents were Universalists in faith. My father joined the Universalist church when a mere lad. My mother not having the opportunity of joining the church of her choice, united with the Methodist church. Consequently, though not a member, I was in a manner nurtured in the Methodist church, but early began doubting and questioning. I had access to a few Universalist documents, which, however, did not satisfy me. With added years my skepticism increased, which rendered me very unhappy. I sought relief from a Congregational minister, who gave me "Evidences of Christianity" and other works to read, which left me more in the dark than ever.

2. Have been a Spiritualist over twelve years.

3. In 1875 I commenced the earnest investigation of Spiritualism through the mediumship of Dr. A. D. Ballou, of Delphos, Kans. From remarkable tests and inspirational lectures given by him, from teachings by J. N. Blanchard, E. S. Bishop, and experiences related by them and other members of the Spiritualist society of Delphos, I became thoroughly convinced in a few months of the truth of Spiritualism.

4. In the early stages of our investigation, my husband and I invited Mr. Ballou to our house one evening, hoping to gain through him indisputable proof of a life beyond the grave. I will here say that no one who has known the Doctor during his whole life, ever for one moment questioned his veracity and honor as a gentleman and a medium. Had he been ever so disposed to practice fraud he had no opportunity in this case. He knew nothing whatever regarding our family, for we had but recently moved to Kansas among entire strangers. He had never before entered our house. On this occasion, he, my husband and myself were the only persons present. I seated myself at the organ and played a few chords. Dr. B. requested me to play a certain composition of Beethoven's, the "Adagio from the Sextet." I was startled by the request, as I had never played the composition or even mentioned it to a person in Kansas. It was sacred to me as a favorite of a beloved aunt who had recently died in the State of Wisconsin. I learned the fragment expressly for her, never having played it except in her presence at her house. As I proceeded to comply with Dr. Ballou's request, singing some words that had been set to the melody, from memory, I was further startled by hearing the low, sweet alto voice of my aunt accompanying me, and at that moment I felt her presence at my side. I continued to sing song after song that we used to sing together, the voice still accompanying me. I improvised music to words learned years before, and still the sweet voice never faltered, the alto notes being clear and distinct continually. Unable to endure any more, I tremblingly asked the Doctor what it all meant. "I will tell you what I saw," he said. "A figure of a woman swept past me with the grace of a queen, and stood at your side and sang with you. She was a lovely being, with the temperament of a poet and artist." Then he went on in detail to describe this aunt of mine who was a woman of peculiarly fine organization, and to whom a chance or general description could not apply. The description was perfect. I asked the Doctor if he would kindly photograph her as he were to see it. He said he would, as he had been unusually impressed. I went to another room and got an album, handed it to him, and at the same time went to another part of the room to avoid giving him any impression whatever. The book contained a promiscuous lot of pictures. He turned over a few leaves and stopped. "Here is one that is like her, but is not the one I am looking for," he said. I looked and saw it was the picture of a sister of my aunt who is still living. He again turned the leaves and again stopped. "This is more like her, but is not the one." I went to his side and saw the picture of another sister of my aunt who resembled her very much, who had been in spirit life many years. He opened the album to a picture of my brother, and said, "This is more like her than any other, but she is more beautiful than this." Finally he said: "I have found her." Sure enough; it was a photograph taken of my aunt when in the last stages of consumption.

I have been minute in this description as I consider it a wonderful instance of spirit phenomenon, more wonderful than any rappings or table tipplings ever recorded. That evidence alone was sufficient for me, though I received many others from Dr. Ballou, quite as conclusive to me. On one occasion I saw him in the presence of a large company, in a lighted room, place his hand on the top of a hot lamp chimney, turn the blaze up till it streamed through his fingers, holding his hand in that position till it was thoroughly blackened with smoke, and he never flinched.

5. Viewed from my standpoint, Spiritualism is a religion. It is a faith in the future existence of the soul under various conditions, and a worship in the sense that through its teachings the spirit of man is drawn nearer to the divinity, and through endless ages brought more and more into harmony with the Great First Cause. Though the faith is founded on proof and facts, it is no less a faith, and the consolations to be derived therefrom are so much the deeper and surer. Spiritualism embraces more than a mere religion. It is also a philosophy and a science, and from it may be elaborated an ethical system of the highest order, the occult mysteries of the human soul may be solved and the wonders and glories of the material and spiritual universe may be revealed.

6. One of the greatest needs of Spiritualism to-day is this: Spiritualists, wherever they are, should avow themselves as such before the world. The so-called orthodox churches are full of Spiritualists who are too cowardly to come out and acknowledge themselves. Spiritualism is not popular enough for them.

Every honest Spiritualist can give the cause an onward impetus by assisting in eliminating from the ranks every fraudulent medium who trifles with the holiest feelings by baseness and trickery. The good work

done in this direction by the editor of the JOURNAL is recognized by all. If Spiritualism can not bear the light of truth upon it, it must fall by its own demerits; but it will not fall. Truth must prevail. This question is a pertinent one at the present time. Spiritualists will be aroused to their utmost to inquire into the present needs. When what is most lacking is seen and understood, all will work with a will to bring about the desired change.

When every Spiritualist lives up to the highest light, thus showing to the world that Spiritualism is "good to live by, and good to die by," a long stride will be taken in the onward march to eternal progression.

Sharon, Wis.

## THE PERICOSMIC THEORY.\*

\*to the Editor of the Religio-Philosophical Journal:

I found on my office table some days ago, a book entitled "Pericomic Theory" by Stearns, with an intimation that it might be reviewed. What have I done that you wish to finish me off by sending such a volume right in the midst of the busy spring season when what little brain I have is already crowded by surveys, calculations, deeds, mortgages, releases, etc., with "all and singular" of mental exercises "thereunto appertaining"? It is far more pleasant to commend a book than to condemn it, yet no true, inductive scientist can find much to praise in this instance. It was picked up several times but courage failed in the effort, and I turned for rest to "pigs in clover."

How full of "big dictionary" and word-coining; how seemingly wise and scholarly, yet how false to nature and to critical truth. We have often protested against superficial scholars, who, before they become half indoctrinated into the established facts of science, seem to drop the inductive method of patient research, and launch into yet obscure fields, upborne only upon the wings of their own fanciful notions. Dr. Buchanan will again have to repeat his sermons on "Science and Scienceism."

It would be laborious to fully review Mr. Stearns' production, and point out by argument the absurdities of his theory. That proposition is always false, the essential deduction from which contradict facts. Without the labor and waste of tedious argumentation, allow me to illustrate in a few prominent instances, the errors into which the "Pericomic Theory" has led him. We gladly adopt his own motto: "Common sense and reason are the exclusive means of finite intelligence." No better test of the falsehood of his theory can be quoted than from page 202, No. 12 of his "cardinal elements": "The sun and all the solar orb which glitter in the sky, are stationary in relation to each other, having no motion in space other than what is identified with the rotation of their common vehicle."

By this "common vehicle" he means the "cosmic ether," and which he defines as a solid unit or "atom" of concentric force, which revolves on an axis (of which the milky-way is the equator) and carries all things with it as if fixed in a vehicle. If this condition of affairs were correct and our sun with his attendant planets, as an integral part of his fanciful system, were carried with the rest, no motion of any of the fixed stars, even of a parallax character, would be observed by us. But the fact is, all of our practical astronomers, from those of Herschel's day down to the skilled watchers of the present, testify to a "proper motion" of the stars amongst each other, so infinitely various in the amounts and directions of their motion as to prove totally false this modern outburst of empiricism.

What says the venerable Professor Newcomb: "The stars in all parts of the heavens move in all directions, with all sorts of velocities" (page 466—his edition of Popular Astronomy of 1882). True, the German Astronomer Madler, about forty-three years ago, advocated strongly the idea that our whole stellar system was revolving in a vast circuit around some distant centre, which he fancied was "Acyone of the Pleiades," a theory so grand and imposing that it took the fancy of some popular writers for a season; but, says Newcomb: "Not the slightest weight has ever been given it by astronomers, who have always seen it to be a baseless speculation." Equally—nay! more futile and more baseless are the fancies of our writer Stearns, expressed in his book, if they legitimately lead him to discard the proven facts of astronomical science.

One other of these that he pretends to dispute is the second law of Kepler: that the planets describe ellipses around the sun in one focus as a centre of motion. The truth of this law rests not only upon two hundred years of careful observation, but upon Newton's rigid demonstration that the law was but a legitimate consequence of the axiomatic principles of motion and force.

The statement of the author's many and singular propositions, may seem very learned to the cursory reader as abounding in "big words" and scientific terms; but to the critically accurate student they are so obscure and indefinite as to convey no meaning susceptible of critical examination. If any mathematician or astronomer can define what is meant, or gather any "common sense" from page 123, Prop. 11, he can solve riddles better than this reviewer. The language is: "The ratio of the Earth's orbital motion during summer to that which obtains during autumn is 36,805 miles greater than the ratio of that which obtains during spring, to that which obtains during winter." The velocity of the earth in its orbit, which is properly called its "orbital motion," is continually changing, being greatest in mid-winter when the earth passes its perihelion, and least in mid-summer when the earth is farthest from the sun; but what meaning is conveyed by the proportion above stated, is beyond conception.

Do tell us how many miles greater the ratio of a cat to a dog is than the ratio of a dog to a cow? "Ratio" is a good word in its place and much used by mathematical inquirers, but it doesn't seem to mean anything in either of these cases, and we become discouraged from looking into the many arithmetical problems presented by the author. Figures, they say, "don't lie," but they can be very foolishly handled sometimes, and made to say much nonsense. Figures, moreover, can sometimes catch people in misstatements as they will catch our author in many places throughout his work. Take the questions on pages 205 and 206. It is difficult to understand what they mean, yet if we give them any conceivable meaning according to the language used, the questions are falsely predicated. It is not true as implied that "a planet's rotary motion is proportional to the diameter of its orbit."

The earth rotates once in 24 hours (if that is his measure of its rotary motion) while Jupiter rotates in about 10 hours. The size of the Earth's orbit compared with that of Jupiter's is about 1 to 5.210. Such are the true figures. As the proportion of 24 to 10 is the same as that of 1 to 5.210? Not much! One is 5 to 2.10 as 24 is to 124.810, and where 5 to 2.10 becomes the same as 124.810, then his third query will be worth the asking. It now implies an assumption twenty-four fold false. Ah! But perhaps he means by "rotary motion" the speed of the revolving planet at its equatorial surface. Let us try that: The diurnal speed of the earth's surface is nearly 25,000 miles in 24 hours; say 1,000 miles per hour; Jupiter's surface revolves about 265,000 miles in 10 hours or about 26,500 miles in one hour. So the speed of the Earth is to the speed of Jupiter in diurnal motion at its surface, as 1 to 26.12. The size of their orbits as above shown are as 1 to 5.210. In that construction of his meaning then his query only implies about a five fold falsity instead of twenty-four fold.

That the great law of gravity has been acknowledged as a transcendent but unexplained mystery, by all true philosophers, from the great Newton who first recognized it as a stupendous fact, downward to the present time, is well known to scientific persons. Should the mystery ever be solved by man, in this stage of existence, or rather should its occult causes be traced a few steps inward towards the great head and fount of all life and force, it will be through the patient efforts of some person better informed in the world's already garnered truths, more careful in his steps, less empirical in his theories and with fewer and plainer words than the author of the "Pericomic Theory."

J. G. JACKSON.

## The Tiger Step of Theocratic Despotism.

\*to the Editor of the Religio-Philosophical Journal:

The gulf echoes back to the lakes Mr. Tuttle's warning: Beware of "The Tiger Step of Theocratic Despotism." This is a well chosen phrase. Like the tiger's step this movement to put God in the constitution and forcibly evangelize the nation is stealthy, strong and active; it will become cruel and bloody if necessary to its purposes.

It boastfully parades itself before the world arrayed in sacred vestments professing to be a revelation from God.

Thus it has obtained over the common mind an influence at once blinding and destructive of the power of clear thinking, and assumes in the eyes of perhaps the larger portion of the people the climax of laudable human endeavor for freedom and justice. In the light of pure reason it is quite another thing; a very hideous thing. It is that ruthless robber who has been a camp-follower of civilization, stealing the liberties and appropriating the natural rights of the individual for the purpose of building up a society whose chief use is the enhancement of the gain and glory of these propagandists. It is no new thing; it has been a part of all civilizations, blessing in form and cursing in effect every nation. Its oppressions in the past have evolved the socialist of the present, who will become the anarchist of the future, and demolish our government, remanding us back to the condition where the powers of muscle and of cunning shall determine who and what are fittest for survival.

Already does such an end declare itself a possibility, and if these officious, meddling moral tinkers who go abroad in the name of God to do the devil's work, are not repulsed by an intelligent public opinion, fearlessly expressed, such a result will soon become a probability. Should they succeed in their nefarious scheme already apparent, then the fatal certainty is not far off.

For more than a quarter of a century have I in private and in print expressed a belief in the danger proclaimed sometime ago by Hudson Tuttle. It comes up from the past in the teachings of history; it comes down from the future in that grand sense of intuition which will, if we look for it, show us all that may be, nearly as clearly as we see that which has gone before. I was pleased to see Mr. Tuttle take this matter up and glad to see several responses in accord with him.

Having been called an alarmist I thought that I should say nothing at present on the subject, but an editorial in the JOURNAL headed, "Shall Religion be Taught in the Public Schools?" and one in the Woman's Department criticizing those women who oppose the enfranchisement of woman, have disposed me to ask for a continued agitation of this matter until the people shall have awakened from their lethargy and had a chance of escape (if they will) from the despotic doom so dreadful to some of us. The editorials of which I speak were both in the JOURNAL of March 30th.

In concluding a very sensible comment on the "God-in-the-Constitution" enormity, the editor says: "The JOURNAL would have religion taught in the schools; that moral sense awakened which is devotion to the right and true," etc. Now right here set the moral incubus upon the back of progress, forbidding the movement of the soul of humanity toward the goal for which it was created and to which it should be carried by natural evolution until the priest is pleased to give the nod and point his way.

For the purpose of getting control of the human mind, the priest has universally taught the dogma that religion is the sole source of morality and that devout religious observance is morality itself; and so well has he done his work through the countless ages past that children inherit from their parents the absurd and injurious idea. Hence no man's moral reasoning can be unbiased and pure until he has got above and beyond all religions.

The mind which has reached this position in philosophy will comprehend that the distance from religion to morality is as great as that of the zenith from the nadir, and that their influence upon the well-being of the race are equally as divergent oftentimes. This is the great lesson which we must teach our countrymen if we would avoid the danger which threatens us. Above all, let us not boldly and bravely stand bravely in the declaration that: No religion shall be taught in our public schools, nor shall any religion be recognized in any legislative hall or other place where government business is transacted, in the office of chaplain or otherwise. Too long have we allowed the spirit, if not the letter, of the constitution of our country to be violated.

Under the head of "Some Women Opponents of Suffrage," the editress expresses her surprise that women should "rush into print with the often-refuted, worn-out, machine arguments against woman suffrage," etc., and she concludes that it is the love of notoriety which impels them. Perhaps this is all true. At all events I deem it an evidence of the wisdom of the great Evolver whose grand law of conservation runs throughout the moral and physical universe forbidding the existence of a single motion or emotion wholly evil in its effects. I do not refer to this article in criticism, but simply for the

purpose of suggesting to men as well as women that there is at present an excellent reason for withholding the elective franchise from women. The movement had no more ardent supporter than myself until observation and thought, a very few years since, convinced me that a large majority of the female votes would be at the command of the clergy by whom they would be used to boost God into the constitution and the guaranty of individual liberty out of it. Reader, think of this matter and do not give to your sister a liberty, the chief results of which will be the binding of yourselves in chains a thousand times more galling than the ones of which she now complains. There is a deal of fustian remaining in our social fabric; the individual pays too much for the benefit reflected from society upon him; he feels that there is something wrong, but he does not sufficiently understand himself and his surroundings to comprehend the cause of his trouble. He falls into the hands of a political demagogue and is persuaded that he is a socialist. After a long and fruitless search for the socialistic avenue of escape from the ings which he feels, he becomes frantic and plunges into the crazy whirlpool of anarchy. Doubt it a little longer if you must, but I tell you now, men and women of America, that a higher individualism is the demand of this hour and this demand must be met by an enlargement—not a curtailment—of personal liberty, and by concessions from society to the individual, and not from the individual to the social fabric of which religion is the chief corner-stone.

Allen, La.

FARMER LEE.

## A NEW DANGER.

\*to the Editor of the Religio-Philosophical Journal:

While monopolist, combines, pools and trusts of every description are trying to so manipulate the machinery of legislation that they may thrive by very sanction of the government which was originally intended to give its protection to all alike, a new and more menacing danger than all these combined seems to threaten our liberties.

A few well meaning folk, anxious for the great cause of God and morality, have undertaken, like the fanatics of old who murdered the Huguenots and persecuted the Covenanters, to make all men look through the same eyes. They are seeking to accomplish this ulterior object through the bill now pending in the House of Representatives, which is known as the Blair Educational Amendment. On the face of it the idea seems to be one in the interest of humanity, and is endorsed by many Christian people, who have "unthinkingly" supported it.

The bill proposes an amendment to the Constitution, under which every State in the Union must establish a system of free schools wherein shall be taught the "principles of the Christian religion." The proposition seems simple enough if more did not lie behind it.

In the first place the government of the United States was expressly formed with a view to equality in the race for "life, liberty, and the pursuit of happiness." We have as yet a total separation between religion and the State. It has been for over a hundred years the effort of learned, just, tolerant and far seeing statesmen to prevent a union which, as history proves, can but result in the imperious despotism of one faction or another. The great Father of our liberties recognized this danger when he said, as has been often quoted: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith and should be protected in worshipping God according to the dictates of his own conscience."

In 1829 were uttered in the U. S. Senate these memorable words: "It is not the legitimate province of the legislature to determine what religion is true or false. Our government is a civil and not a religious institution. Our constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens, however small. Despotism power may invade these rights, but justice still confirms them."

James Madison also said: "A connection between religion and government is injurious to both," and as late as the days of U. S. Grant he admonished the people of the United States in these words: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and State separate."

Granted, however, that the danger to the peace and prosperity of the nation, which the wise framers of our constitution apprehended, proved to be but a chimera, how is it to be determined what the principles of the Christian religion are? Which is true, and which is false? A certain code of ethics is embraced in every religion; but this code is not necessarily religion itself. Faiths vary almost with the individual, and creeds are multifarious and intolerant. When Constantine, in the fourth century, made Christianity the recognized religion of the Roman Empire, it became necessary to call an imperial council to decide in the especial form of Christianity which all must accept. The Council of Nice was convened and its creed enforced by imperial power. To what form of despotism this decree led, all the reading world knows.

Then again, should this amendment be incorporated into the constitution and a national religion, perforce, be accepted by all the states, will it not lead to a rigid censorship as cruel as that practiced in Scotland in the time of the Covenanters? In fact, does not the agitation of the Sunday question show an attempt to wrest from professedly free citizens the inalienable right of an untrammelled conscience?

The good people of the United States who have, to the extent of nearly a million and a half, undertaken to promote the godliness of their neighbors, denounce all those who oppose such action, as infidels, anarchists and atheists, and one zealous brother was emboldened to say: "What are the rights of the atheist?... I would tolerate him as soon as I would a conspirator. There is nothing out of hell I would not tolerate as soon!"

Shade of Cotton Mather! and these are the good men who want a national religion, and a national Sunday law! These are they who said as Catholics and Protestants said each in turn (ages ago): "If you do not believe as I do, you shall burn at the stake, or your blood shall wash the streets." And yet a large proportion of the thinking people, even Christian people, do oppose this attempted subversion of our liberties, not because they are not moral; not because they have not the welfare of mankind at heart, and do not

sire the promulgation of Christian principles, but because they foresee a danger to our commonwealth which the union of Church and State will assuredly precipitate, if the facts of history are to be believed. Atheists and anarchists are not the only people who believe in free thought, free speech, and liberty of conscience; and the good people who are so active in their efforts in behalf of this educational amendment and the Sunday law would do well to pause and consider whether their kind intentions are likely to lead them. If the spread of agnosticism is so alarming and the disregard of the Sabbath so shameless, where does the blame lie? What is religion? Is it not defined in Webster as the love and fear of God and the worship of His holy attributes? The greatest of these attributes according to the Christian idea is love. He sent his son to demonstrate that idea; that son ate with publicans and sinners, healed lepers, and died on the cross beside the thief. Do his professed followers so dispense his divine precepts—so adopt his divine practice? Is he who is without purse and without power, made equally welcome in the sanctuary with him who represents the Dives of to-day? Does the church set its iron heel upon the defilers of the temple who contribute to its temporal upbuilding? Aye, does it not, rather, draw its silken skirts away from the wretched Lazarus, as it smugly welcomes within its portals the justly and self-satisfied Dives?

Is not this insatiable reach for temporal power, the mainpring of this wretched atheism and anarchy that are so troubling our communities? Love may rule, where law can not prevail, and the church must begin this reform within its own doors, before it can hope to compel the dutiful acceptance of its tenets by the classes it seeks to control. It is impossible to make a man religious. Arguments without number, and seemingly incontrovertible, may be poured upon him until he is overwhelmed in their intricacies; but until the heart is touched with the feeling—as far reaching as the ether we breathe—of God's all-pervading and immutable love, there can be no religious aspiration. Man is a creature of signs and symbols. God's love to him means also man's love; God's charity, the forgiveness and tenderness of those who make Christ—the antitype of their profession. Deny him these signs, and he will continue a scoffer and Sabbath-breaker to the end of time; for though the body may be made subservient to law, the spirit disdains all chains, but those conceived by God, and forged and riveted by man's love. "By their fruits ye shall know them," and if the Christians of to-day desire a better spirit of faith and a truer acceptance of Christian principles by the people of the United States, they can better subserve their own interests, and the welfare of mankind by reforming the abuses within their own doors than by seeking a union of Church and State, and a promulgation of a religion which James Madison said "is not in the purview of human government."

BIRSH ARNOLD.

## The Devil Theory.

(Christian Union.)

We object to the editorial in the last *Popular Science Monthly* with the above title, because it is unscientific. We object to it on the same ground that we object to a recent article on the same side of the same subject by Mr. Huxley in the *Nineteenth Century*. There are three positions possible respecting the Spirit world. We can say we have some means of knowing something about a Spirit-world, and that we have reason to believe that there are good and evil spirits, disembodied, which influence men. We can say we have some means of knowing something on the subject, and there is no reason to believe that there are such spirits which influence men. Or we may say that we have no means of knowing anything on the subject. The one thing that we cannot say is that we have no means of knowing anything on the subject, and therefore there cannot be such spirits. This last is the position of agnosticism, and it is self-contradictory. Its premise devalues its conclusion. Spiritual dogmatism we can understand; materialistic dogmatism we can understand; but agnostic dogmatism is a contradiction in terms. Mr. Huxley refutes Mr. Huxley. And though the self-refutation of the *Popular Science Monthly* is not quite so self-evident, it is written between the lines.

We do not maintain the doctrine of demoniacal possession on theological grounds. We do not hold it as an article of faith. We do not think it vital to religion. Orthodoxy does not require belief in a Devil, but only in a God. It is not impossible to interpret the New Testament rationally and disbelieve in the influence of evil spirits. The few cases of demoniacal possession recorded in the New Testament might all be eliminated from the narrative, and all that is vital in the Gospels would be left untouched. We hold to the reality of evil spirits and their influence on mankind, because there is nothing in reason against it, and because it is the best, simplest, and most natural explanation both of Scripture history and of certain phenomena in modern life. We repudiate materialism in all its forms and phases, as unscientific and unphilosophical—a waning belief never more than plausible, never, even apparently true to one who looked beneath the mere surface of life. We see not the least reason to suppose that the soul is dependent for its existence or its activity on the body. We see the body waste away, and the soul grow stronger. We see the body grow old, and the soul lose nothing of the fire and hope and life of its youth. We stand by the side of the dying friend, and the last pressure of his hand, the last gleam of his eye, are as full of love as were his heartiest grip, his cheeriest look. We see the spirits of noble men inspiring other men less noble than themselves. We see the spirits of malign men malignantly influencing natures not so strong as themselves. We see occasionally a man apparently pass under the absolute control of a stronger personality. We see this influence exerted at times through the very slightest visible and sensible medium of intercommunication. We read apparently well-authenticated accounts, and a great many of them, of such influence exerted where there is no visible medium of intercommunication. And we decline to say dogmatically that this cannot be, or to accept any such conclusion, because some one else says so dogmatically in the name of materialistic science. We see no special reason to think it incredible that the spirit, though it has passed from the body, still retains a powerful influence over those who remain in the body. We meet continually in life with phenomena which are more easily explained on this hypothesis than on any other. We see no slightest reason against it. Therefore we adopt it; not as an assured conviction, but as a probable and rational hypothesis.

Perhaps we may be permitted to quote from what, as the result of a special study on this subject, we wrote some twenty years ago:



twenty years of reflection have not led us to a different conclusion from the same premises.

"It may be confidently asserted that if there are no cases of demonstrable demoniacal possession in modern times, there are mental phenomena which the hypothesis of such possession better solves than any other. What more reasonable explanation has science to afford in the case of that nurse who begged to be dismissed from her mistress's service because in undressing the child whom she devotedly loved an almost irresistible passion seized her to tear it to pieces; or that young girl who, otherwise exemplary, seemed to herself to be impelled by a spirit to acts of incendiarism; or that young lady who begged with tears that she might have the strait waistcoat put upon her, that she might not be suffered to yield to the irresistible desire to kill some one; or that distressed chemist, of a naturally amiable character, who went himself to the asylum, that he might be prevented from indulging in a like unnatural propensity; or that epileptic peasant who sought to be chained that he might not slay the mother whom he loved; or that English gentleman who only by the most strenuous act of the will resisted the horrid impulse to murder his own children; or that respectable old lady who endeavored to strangle her own daughter without provocation; or that young lady of good parentage and education who was driven on to acts of utter and abandoned shamelessness, impelled, as she thought, by the power of Satan, which she was incapable of resisting; or that young man who begged to be restrained by others from the commission of acts of violence, whose criminal nature he fully recognized, but from the commission of which he no longer seemed able to restrain himself. Is it certain that these persons, all of whom recognized the difference between right and wrong, in all of whom a double nature seemed to dwell, in all of whom conscience and their own better desires remonstrated against the crime which they abhorred, but in all of whom there seemed to be their own consciousness another spirit dwelling, whose instigations they were powerless to resist—is it certain that their own testimony that they were 'impelled by a shade,' or 'prompted by Satan,' is not more consistent with reason as it is certainly more consistent with Scripture, than the material philosophy which endeavors to trace the disorder to a disease of the brain, which the most microscopic scrutiny after death often fails to disclose? We are far from asserting that these and kindred cases are scientifically traceable to demoniacal possession. We do unhesitatingly assert that, in the present confessed ignorance of the causes of moral and mental disease, such an hypothesis is not to be superciliously rejected."

We have only to add that so long as so eminent an alienist as Esquirol may be cited as an authority in favor of this hypothesis; so long as so eminent a materialistic pathologist as Sir Henry Maudsley confesses that "the causes of insanity, as enumerated by authors, are so general and vague as to render it a very difficult matter to settle in the mind what they really are;" so long as so eminent a scientific student of mental disorders as Dr. Forbes Winslow publicly confesses the same uncertainty by the very title of his work, "Obscure Diseases of the Brain and Mind" (the thoughtful reader will observe that brain and mind are treated as distinct)—we shall not think it unscientific to entertain as a reasonable hypothesis the influence of evil spirits over men, nor think it necessary to abandon this hypothesis because a consistent dogmatic materialism and an inconsistent dogmatic agnosticism unite to demand of us the surrender, without assigning any reason for the demand.

## Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD

### HARRIET HOSMER AT THE WOMAN'S CLUB.

The reception tendered to the distinguished Sculptor, Harriet Hosmer, by the Chicago Woman's Club, on Thursday evening, April 11th, was a very enjoyable affair, judging from the animated talk and looks of the large assemblage present. The club-rooms of the Woman's Club and its elder sister, the "Fortnightly," comprising all the fourth floor of the Art Institute, were thrown open on the occasion, and the beautifully decorated spacious rooms were comfortably filled, though not crowded, by the most representative men and women of Chicago, who, during the evening, came to pay their respects to America's world-famous woman artist. Iced coffee and other refreshing drinks were served at the tables scattered through the different rooms, while the Neapolitan Mandolin Orchestra made harmonious music which blended with rather than disturbed the hum of animated conversation heard in every direction. Miss Hosmer's part in the ceremonies of the evening, would have been a most trying ordeal to any one however young and strong; but despite her nearly sixty years and the extensive demands made upon her time and strength by her admirers during the previous week, she looked fresh as a rose and bright-eyed as Hebe, at the close of two hours of handshaking and friendly chat with five or six hundred people, all of whom she greeted cordially. One young lady told me that being among the first-comers, she was introduced early in the evening, but an hour or two later she went up again to introduce a late arrival, and as she did so, Miss Hosmer smilingly remarked, "I have seen you before this evening, haven't I?" showing a wonderful memory of faces for a person who meets so many strangers. From the *Inter-Ocean's* report of the reception, I quote a description of herself and her dress: "She wore a dress of black satin and an overdress of black velvet trimmed with jet, with narrow ruffles of lace at the wrists and neck. Her thick grey hair was combed back, the loose tresses drooping over the forehead in the fashion made familiar by her portraits. But the five decorations—four medals of gold and one of silver—which glittered upon her bosom were the most interesting feature of her attire, and occasioned much inquiry and comment. They had been awarded her by the municipality of various Italian cities, of which Naples was one. While her features are regular, she has the freshness of complexion and the vivacity of expression that are usually peculiar only to youth. Nothing could be more simple, natural, and therefore charming, than her manner, and her gay, girlish laugh was something good to hear. A few days previously, at the request of the ladies of the Physical Culture Class, she had given at the woman's club room an informal talk on 'Dress' to an audience which filled every foot of standing room. In the course of her address she said: 'She could not recommend the classic robes of Helen and Aspasia to the modern age, and could not imagine a woman so attired running to catch a railroad train. But she believed that the new art, yet undeveloped,

would embody the best of the modern based upon the Greek ideas. The French waist, which compressed the ribs and abnormally broadened the hips and shoulders, would have been as offensive to the Greeks as are the compressed and stunted feet of the Chinese to us. They abhorred abrupt lines, the curve being their ideal line of beauty. They also admired a thick ankle and a square foot, a slender ankle being regarded as incongruous as a slight and insufficient foundation to a building. In the Vatican was a statue which all artists and sculptors studied for the beauty of the toes, a statue of Minerva, and the feet were nearly absolutely square. She admitted that American women were noted for the trimness of their feet, and, while in Europe, if she was in any doubt, she could always determine the nationality of her countrywomen in a moment by their small and well shod feet. But the same feet unclad would not bear inspection. And while we cut our nails to increase the tapering appearance of the finger, the Greek finger, in its squareness, corresponded with the toe; pointed fingers to them, resembling bird's claws and not members of the human hand. The nails were embedded in the flesh, instead of the reverse, which modern fashion exacts. Fidelity to nature was the primary principle of the Greek in dress, literature and life, as well as in their incomparable art."

She also disapproves of "bangs" which she calls "fringe," as being unbecoming to almost every style of face. Miss Hosmer will remain for a short time in this city where she is engaged on a work of art, which she wishes to finish before leaving, and which she promises when finished to invite the ladies to inspect.

MRS. ERNESTINE L. ROSE.

I was glad to note this name first on the list of the honorary vice-presidents of the National Woman's Suffrage Association; she well deserves this recognition from the woman suffragists of this country, for her noble pioneer work in their cause. A correspondent of the *London Women's Penny Gazette*, having visited Mrs. Rose in her English home, sends to that paper an interesting account of a talk with this once beautiful woman now nearly eighty years of age, who is a helpless invalid. Her husband, William Rose, to whom she was deeply attached, and who was like herself devoted to the work of radical social reform, died some years ago. Of him she spoke to this visitor with the tenderest affection. "Our lives," she said, "were as one. He rejoiced in my work and gladly furnished the means for my journeys and lectures." Almost forgotten as she is in her illness and old age, Mrs. Rose, it seems, has grown a little misanthropic and discouraged, for when her visitor asked her for some records of her years of work on the platform and the press, she said: "I have destroyed nearly all the newspaper reports lately, thinking no one would care to see them." This her attendant and nurse corroborated, saying that only a short time before whole bags full of such records had been torn up.

"I groaned in spirit," writes the correspondent, "at the destruction of these precious records, but was a little comforted by a gift of two or three lectures published in pamphlet form. Sixty years ago," said Mrs. Rose, "I began lecturing, and I have spoken all over the United States in behalf of human rights in general, and of woman's rights in particular." Who that ever heard the ringing, unflattering tones of the beautiful Polish radical, to which her slight foreign accent gave added piquancy, will ever forget Ernestine L. Rose? And yet the tide of events sweeps on with such fearful rapidity, bringing new thinkers, new speakers, and new issues in such quick succession before the public eye, demanding so imperatively the attention of the workers for humanity, that these pioneers, past their usefulness; wounded, battered, unpensioned soldiers of humanity's warfare, are too apt to have their claims upon our gratitude unregarded and set aside. But their work lives on.

"Although very infirm in body," says the writer before quoted, "Mrs. Rose's face bears the stamp of noble and vigorous intellect; her features have strength and dignity, and her large dark eyes seem to have lost little of their fire." Mrs. Rose was the daughter of a Jewish Rabbi of Poland. Being of an inquiring nature she soon became a radical in belief. While still young she went to England where she was introduced to Robert Owen, and became imbued with enthusiastic faith in his socialistic schemes. It was about this time that she met and married William E. Rose, an Englishman, and went with him to America, and soon after began her platform work in behalf of the rights of the negro and of woman. She was an impassioned, eloquent, logical, fearless, and withal dignified speaker. For the last twenty years she has made her home in England. Much of that time she has been an invalid.

### THE HYPNOTIC TEST.

A Novel Experiment Tried with Krullsch, the Alleged Murderer—A New Element in Detective Work.

William Krullsch, the boy charged with the murder of Gunther Wechsung, in New York, was subjected in the Tombs to an experiment that has been for the first time tried upon prisoners. Mystery continues to shroud the crime, and few but the police are convinced that the sad-faced, friendly lad is guilty. His undoubted purchase of the hatchet with which the deed was done, however, and his inability to prove an alibi are circumstances that have made many believe that he did the act, but did it only under mesmeric influence. Medical experts, among them Dr. Graeme Hammond, of this city, have given the case much attention and all along have been inclined to the belief that Krullsch, if the murderer, must have been suffering from that peculiar phase of mental subjugation known as hypnotism. Dr. Alphonso Rockwell coincided with this view, and both gentlemen, after cursory examination of the features of the prisoner, thought they discovered in him traces of a sensitive temperament that would make him peculiarly susceptible to the influences of a stranger will than his. A double purpose might be affected by the experiment: (1) The establishment of the fact that the lad might be so imposed on, and (2) the possibility that while in that state he would re-enact the tragedy over again and thus afford invaluable clues to the discovery of the real assassin.

It was a curious picture that was presented in the Tombs as the doctor, with the counsel for the prisoner and the reporters, entered there yesterday. The lad was unwary of their coming, and the prison official totally ignorant of the purpose of the meeting. Into the consulting room, a gruesome place, the prisoner was brought and seated in a chair in the midst of the group. Nobody spoke when he entered, and he seemed to look dazed and bewildered, which gave to the doctor's confidence. His counsel finally told him he was in the hands of friends and might speak without reserve. The conver-

sation purposely drifted to the crime, and over and over again the scene was rehearsed by the boy in the sweetest of soprano voices. He described vividly how he had found his murdered friend, and at times grew excited in the narrative. Everything looked favorable for an experiment. The boy was wholly unconscious of any experiment being about to be attempted that would either place the noose about his neck or remove the shadow of the gallows entirely from him.

"You are unwell," quickly said Dr. Rockwell, as Krullsch finished telling how he wiped the blood away from Wechsung. "I am sorry for you."

"Oh, I am very well," replied the boy. "But you don't seem to see well; do you see hat?" and as the doctor asked the question he held his right hand, with fingers bunched at the extremities, so that they were just slightly above the level of the boy's eyes. This is a method of hypnotizing that seldom fails to produce its victim, and for more than a minute the lad's blue eyes were fixed steadfastly on the immovable fingers. But no mesmeric influence came over him. He gazed at the fingers until the doctor grew tired and then the doctor passed his finger tips over the lids of the boy's eyes several times, closing them and stroking them downward.

"You feel sleepy, do you?" he asked. "Not at all," replied the boy. Dr. Hammond then took him in hand. "Anybody ever tried to put you asleep?"

"No." "Are you nervous?" "Not now. I used to be," and then, without any warning, Dr. Hammond drew out a curiously-carved silver match-safe from his pocket and held up the object before the lad. The sunbeams came glancing in through the window bars, and the effect ordinarily on one looking steadfastly at the object held as it was would have been great. Willie gave an appealing look at his counsel, and in German he said to him:

"These men may be my friends, but they are not lawyers. I don't like what they are doing, because I don't understand it. I won't look at that thing until you tell me."

His counsel told him to do so, and he did it unflinchingly. His glance was still on it when the rap of Deputy Warden Findlay on the door told the party that they had already exceeded the time allotted and the test had to be abandoned. It was unsuccessful so far as it had gone.

Dr. Hammond believes the boy had never been under the hypnotizing influence before or he would have succumbed, but many others do not concede as much. The experiments tried were exceedingly simple, and the match-safe one was not fully tested. The idea of allowing the boy to recount the murder prior to the test was pronounced by an expert to-night as prejudicial. The authorities are highly interested in the experiment, and it is altogether probable that before the trial another séance may be held. The boy is utterly unaware of the object of the call or the strange actions of his visitors. The test promises to introduce a departure into criminal detective work.

The above is copied into the JOURNAL, not because it has any intrinsic value, but merely to show how a good thing can be brought into ridicule by the exploiting of aspiring reporters and doctors who want free advertising which their code does not prohibit. The merest tyro would have known that experiments made under the conditions attending this case would of necessity be failures. Quackery seems to be the bane of every great discovery and of every effort to advance knowledge.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

LOVELL'S INTERNATIONAL SERIES. New York, Frank E. Lovell & Co. Price, from 30 to 50 cents a number.

This weekly series is becoming very popular and some of the best stories have appeared, with a promise of more. Penny Lancaster, Farmer; Under False Pretences; In Exchange for a Soul; St. Cuthbert's Tower, are out and meeting with success.

### New Books Received.

Psychology as a Natural Science Applied to the Solution of Occult Psychic Phenomena. By C. G. Raue, M. D. Philadelphia: Porter & Coates.

The Moral Ideal. A Historic Study. By Julia Wedgwood. London: Trubner & Co.

Annual Address of Frances E. Willard, President of National Woman's Christian Temperance Union.

The Illustrated Practical Mesmerist: Curative and Scientific. By William Davey. London: James Burns. Price, 75 cents.

"Prices in the Air." An address delivered before the London Spiritual Alliance at the Inaugural Meeting in the Banqueting Hall, St. James Hall, London, on May 5th, 1884. By "M. A. (Oxon)." London: Psychological Press Association. Price, 25 cents.

Magazines for April not before Mentioned.

The Home Maker. (New York.) An unusually interesting table of contents is presented to the readers for April. The notes, hints and suggestions will be of benefit to many.

Also: The Kindergarten, Chicago. Mental Science Magazine, Chicago. Le Lotus, Paris. L'Aurore, Paris.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dalley an able antagonist to Talmage. Price five cents.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Gies B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper cover, 25 cents.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c a bottle.



"Here is my favorite Spring Medicine.  
"I want some, too, Mamma."  
"Yes dear, we will all take it, for Hood's Sarsaparilla makes us healthy and strong."

## THAT TIRED FEELING

Is experienced by nearly every one at this season, and it should be driven off, or in the weak condition of the body serious diseases may gain a foothold. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, tones the nerves and imparts new vigor to the whole body.

If you have decided to take Hood's Sarsaparilla do not be deceived to buy any other.

"I take Hood's Sarsaparilla as a spring tonic, and I recommend it to all who have that tired feeling." C. FARMER, 349 Bridge Street, Brooklyn, N. Y.

**Hood's Sarsaparilla**

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

**100 Doses One Dollar**

### SAVED MY PAPA'S LIFE.

FORT COLLINS, LARIMER CO., Nov. 23, '88.

"Gentlemen: I send my best wishes to the Athlaphoros Co., in regard to the medicine, for it saved my papa's life, and since then I have told many people of the good remedy."

MISS ESTHER BEROSS.

The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do not eradicate the disease, for it permeates the whole tissues and muscles, as well; therefore, a medicine, which must do any permanent good must be of a character that would render it useless in many other diseases. The great specialist for Neuralgia and Rheumatism, is ATH-LO-PHO-ROS, and is sold by all druggists at \$1.00 per bottle.

**SAMARITAN NERVE**  
NEVER FAILS  
AND INFALLIBLE  
IN CURING  
Epileptic Fits, Spasms, Fainting Fits, Convulsions, St. Vitus's Dance, Hysteria, Neuralgia, Opioid Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and

All Nervous and Blood Diseases.

THE GREAT NERVE CONQUEROR.  
To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies, and all whose sedentary employment causes Nervous Prostration, Irritability, of the Blood, Stomach, Bowels or Kidneys, or who require a nerve tonic, invigorator or stimulant, Samaritan Nerve is invaluable. It is the most wonderful medicine that ever sustained a sinking system. \$1.50 at Druggists. For testimonials and circulars send stamp.

THE DR. S. A. RICHMOND NERVE CO., ST. JOSEPH, MO.

Correspondence freely answered by Physicians. For testimonials and circulars send stamp.

**SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN**  
Send to A. W. GUMP & CO., Dayton, O., for prices. Over 400 second-hand and shop worn cycles, bicycles, guns and typewriters taken in exchange. Nickeling and repairing.

Just published, 12 Articles on Practical Poultry Raising, by FANNY YEDD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$149 on 100 Leghorns in one year; about a mechanic's wife who cleared \$300 annually on a village lot; refers to her 60 acre poultry farm on which she CLEARS \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address: BART ARMBRIST, 45 Randolph St., Chicago, Ill.

**FREE 1000 WATCHES!**  
To agents who will introduce our Watches and Jewelry we will give a Watch Free. Send your address to: W. M. WILLIAMS, 121 Halsted Street, Chicago, Ill.

**OPIMUM HABIT** Painlessly cured in 10 to 24 hours. Treatment, Trial Free. No Cure, No Pay. THE ELMAN REMEDY CO., LA Fayette, Ind.

**WOOD ENGRAVINGS**  
FOR LORD & THOMAS  
45-49 RANDOLPH ST., CHICAGO.

**GET 8% INTEREST ON REAL ESTATE FIRST MORTGAGES**  
In a country where failure of crops is unknown. Not the highest rate, but the greatest safety. Semi-annual interest. Best of Eastern and Western references. Full information free. Write for particulars.

BAIR & LOOMIS, Brokers, Tacoma, Wash. T.

**The Century Book and Paper Co.**

Is an incorporated stock company with \$250,000 capital stock, managed by experienced publishers, the principles adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc., at an average discount of more than fifty per cent. The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay postage and packing. Besides being among the largest manufacturers in the West, the company are operating stores and offices in various parts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 to \$2,000, either on salary or commission, their present headquarters at 255-257 Wabash Avenue, Chicago, being one of the finest book emporiums in the country.

**LORD & THOMAS, Newspaper Advertising**  
45 TO 49 RANDOLPH ST., CHICAGO.

### To Schools and Colleges

In the past we have paid special attention to the announcements of institutions of learning, and our desire is to give this class of advertising our best efforts.

From the experience of the many we are able to present a list of papers that reach a class of people who appreciate the benefits of education and have a desire to see their children advance to a grade beyond the village school.

We have no pecuniary interest in any list of papers, except that interest which a conscientious advertising agent has in the business of his clients, viz: a desire to place their announcements in papers that will be the most productive of good results.

We will be pleased to submit our SPECIAL SCHOOL RATES.

Don't be afraid to place your advertisements in any paper because there are "many school advertisements there." Remember that we always look in the biggest stores for the best goods.

**LORD & THOMAS, Newspaper Advertising**  
45 TO 49 RANDOLPH ST., CHICAGO.

## LAND Corn Belt

IN THE  
IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA.

Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for settlement. Is offered for sale on easy terms, at low prices and with clear titles, by

**FREDERIKSEN & CO.**  
181 WASHINGTON ST., CHICAGO, ILL.  
Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.

## Union College of Law.

The Law Department of Northwestern University.

JUDGE HENRY BOOTH, LL. D., Dean and Prof. Law of Real Estate. HON. HARVEY B. HURD, (late revisor of Illinois Statutes), Prof. Common Law, Pleading, Evidence and Statute Law. HON. WM. W. FARWELL, ex-Chancery Judge Cir. Ct. Cook Co., Prof. of Equity Jurisprudence, Pleading and Practice. JUDGE MARSHALL B. EVELL, LL. D., (author of Leading Cases on Disabilities Incident to Infancy, Coverture, Folly, etc., a Treatise on the Law of Fixtures, etc.), Prof. Contracts, Criminal Law, Law of Sales, etc. N. S. DAVIS, M. D., LL. D., Lecturer on Medical Jurisprudence. Diplomas, granted in two years' attendance, admits to the Bar of this State. Attendance a few times is credited to applicants for admission on examination before Supreme Court.

PRIZES—HONOR prize for best thesis or brief, \$50. Faculty prize for thesis second in excellence, \$25. Faculty prize for best proficiency in the senior class, \$50. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. The full term begins Sept. 19th, 1888. For Circular or information address, HENRY BOOTH, Dean, Chicago, Ill.

### DISCUSSION.

BETWEEN  
E. V. Wilson, Spiritualist;  
AND  
Eld. T. M. Harris, Christian.

SUBJECT DISCUSSED:

RESOLVED, That the Bible, King James's version, sustain the Teachings, the Phases and the Phenomena of Modern Spiritualism.  
Price 10 Cents.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST. CHICAGO.

By JOHN O. BUNDY.

## TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.  
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord &amp; Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, April 27, 1899.

## Spiritualism in Fiction.

No more remarkable sign of the trend of modern thought can be found than in the tendency of fiction. It is almost impossible to take up a magazine or "story paper" without finding one or two narrations which come under the head of Spiritualism. Entire books are written, the chief interest of which turns upon mysterious occurrences. A mystic breath from the other world steals over this, bringing with it phantasmal suggestions, haunting visions, a sense of the eld, the supernatural, which have become so trite as to excite no comment. The manifest tendency to discredit evidences of continued existence, is fading fast away as snow beneath the soft sunshine of the spring. It is more generally understood,

"That not a natural flower can grow on earth  
Without a flower upon the spiritual side,  
Not so far away,  
That we, whose spirit-sense is somewhat cleared,  
May not catch something of its bloom and breath,  
Too vaguely apprehended."

Such a belief, most inspiring to those who best comprehend its sources, infuses a potent, living principle into all activities. It makes this a life woven of vital tissues instead of a medley of shreds and patches. Interchangeably connected with the world of causes, it recognizes that all actions as naturally ultimate themselves in what used to be called rewards and punishments as an apple tree ultimates itself in fruit.

In consequence of this ethical tendency interfused throughout modern literature, a tendency evident enough, although no moral lessons are expressly stated at the close of essay or novel, the thinker recognizes and welcomes all such aids to spiritual evolution. For, is not the eternal law of progress to operate through all departments of civilization?

In one of Macaulay's essays that brilliant author says: "As to the great question, What becomes of man after death? we do not see that a highly educated European left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. . . . All divine truth is, according to the doctrine of the Protestant churches, recorded in certain books. It is plain, therefore, that in divinity there can not be a progress analogous to that which is constantly taking place in pharmacy, geology and navigation."

So much for speculative theology, which, however, is far enough from spiritual science. Macaulay and his compeers made no account of the opening of the sixth sense, the culture of intuition. To understand that unfoldment, changes the whole character of man's relation with the world of causes. Out of it is growing a literature which would strike the great historian dumb were he a second Rip Van Winkle awaking from a long slumber, instead of the active spirit which he is, no doubt fully conscious of the limitations which hedged in his earthly existence.

Among examples of the class of books dealing with psychological experiences a popular novel lately published by the Harper's is one of the most noteworthy. "French Janet," by Sarah Tytler, is a study of mediumship well conceived and admirably carried out. Rather it is a description of a haunting apparition which appeared not only to the master of an English manor-house, but to many of the domestics and visitors. Not once in the course of two hundred pages can be found anything inconsistent or impossible to believe in the light of modern revelations. An atmosphere of truthfulness, of sincerity from first to last, is unmistakable; nor is there at the close an exhibition of the clumsy machinery of the green-room in which the

play was managed for the public delectation. The shade is appeased by hanging her picture beside that of the unhappy man who ignorantly caused her demise, but that it was a veritable ghost not one reader can doubt. The whole story turns on that and that alone.

The treatment, it will be observed, is totally unlike that of Mrs. Oliphant in Old Lady Mary and The Little Pilgrim. Those widely read tales, beautiful though they were in conception and finish, dealt entirely with the spiritual side of life. They appealed to imagination and were unresponsive to physical proof. Yet the manner in which they were received by a vast reading public on both sides of the ocean, gives indubitable evidence of the condition of the general mind. How much more when the largest publishing house of the metropolis puts forth a book, albeit a novel, which belongs from the first page to the last, in the list of psychological studies that interest the greatest of metaphysical thinkers. It may be fiction but it runs in lines perfectly parallel to those of truth.

## Divorce.

Under this heading an English woman has written a novel which has been reviewed in the *Nineteenth Century* by no less a personage than Mr. Gladstone. In it he declares that "the greatest and deepest of all human controversies is the marriage controversy." At first sight this remarkable assertion seems startling only as a piece of sensationalism; but, at second thought, is not Mr. Gladstone correct?

What can be of greater import than that covenant which so seriously affects the contracting parties themselves, and which is of tremendous influence over the next generation? In face of it political issues, international considerations, and even educational questions dwarf into insignificance. Marriage deals with morals and the beginnings of life in such a manner that no reformer or lover of his race can afford to ignore its constitutional safeguards.

In judging fairly concerning the marriage tie it is important to decide whether it is simply a social and legal contract, to be broken at the will of either party, or whether its pledges are sacred and inviolable. May it be assumed and laid aside heedlessly, recklessly, or is it worth while to bear life-long evils faithfully and conscientiously, because it seems a duty so to do? Is right to be the slave or the master of the will? According to the moral development of the parties will be the answer.

Few now hold so strictly to the letter of the law as to decide that in no case can divorce be a matter of propriety or expediency. On the contrary the weakening of domestic ties often leaves one or both of the parties to a broken marriage skeptical in regard to real affection, and cynical as temperaments of a certain order are apt to be after the inevitable process of disillusioning, which is a part of the lesson of life. In other, shallower natures, husband or wife proceed upon the theory that it is one's main object to get the utmost enjoyment out of life without any consideration of giving as well as getting. Altruism is an unknown word with such, so is self-discipline or self-sacrifice. That wretched perversion of the epicurean philosophy, which determines upon a life of pleasure regardless of the pain given to others, is rampant wherever around lax marriage laws. In countries where divorce is unattainable the consequent demoralization is too well known to discuss; but it has its other extreme which is only less sad and pernicious.

He who places pleasure before duty will use any pretext to rid himself of an unloved companion, when, had duty been foremost, perhaps love might have remained, for wherever there are sacrifices and fealty to duty, there will the heart find rest and consolation. There is something better and higher than that ephemeral pleasure which slips the foam from every sparkling cup and finds no rest. A deep and silent wrestling with self and with environment, an earnest, ardent determination to make the separate currents of two lives like a braided streamlet flow into one, the exercise of tact and kindness, the strife to find the better way and to walk in it, the culture of the affections, the intellect and the morals—these things faithfully carried out would, in nine cases out of ten, convert mutual indifference, or worse than that, into a tender and profound affection.

What remains if such a course of action fails? The tragedy of life first appears when the unreasoning and unreasonable love of youth is stripped of its glamour, when the idol is thrown from its pedestal and shattered forever. Then, if the disciplined affections, if the matured judgment, the long daily experiences, show no possible compatibility of taste and temper, if the lengthening years serve to drag the chain of torture to one or both, then humanity would dictate a separation.

That the several States of this nation should have laws that do not nullify each other in regard to divorce is self-evident. It is monstrous that a woman who was legally married in one state, lives in concubinage in an adjoining commonwealth. The atrocities, abuses and wrongs of existing divorce laws shock all who know anything about the subject, always excepting those who take advantage of them. Indifference in this regard indicates an alarming decadence of moral sensibility on the part of law makers. It is an added temptation to the weak and the wicked who freely take advantage of the conditions of divorce. Selfishness and self-indulgence fatten under such misrule in which woman is the greater sufferer. The unscrupulous

man laughs to scorn all just ties, and his defenceless partner is left to suffer. Progress and purity alike demand the uniformity of divorce laws throughout the States as well as some degree of fitness between the contracting parties.

## The Editor's Outing.

"Old boy, you are growing stale and weary with over much work and care. If not careful you'll get lopsided and angular like some of the people you write about. Must be your liver is out of gear too. Get off that lounge, pull yourself together and take a run to New York and Washington; any where to get yourself straightened out. You've got the psychical dyspepsia and nothing but friction with new surroundings will stir up healthy action." This is the saucy way in which my friend Curtis went for me one day when he found me lying on my office lounge instead of grinding away at my desk. Curtis is a candid fellow whose frankness at times presses dangerously near the picket line of conventional politeness. Getting up, I replied to his brusque remarks with vigorous objections, none of which impressed him. Finding me obstinate he called in to assist him one who has been my counsellor and closest friend for well nigh twenty-seven years, and she proved so efficient an aid that I capitulated. Curtis supplemented his onslaught with some unnecessary remarks like this: "The traveled mind is the catholic mind educated from exclusiveness and egotism. . . . Travelling is no fool's errand to him who carries his eyes and itinerary with him." I had a dim suspicion he had lately been reading Alcott's *Table Talk* but I kept the thought to myself, mentally resolving that while I might possibly carry my eyes along I certainly should decline being burdened with an itinerary; and if I could make a new one when I got home I would inflict it on my long suffering and patient readers.

Thus it was I was driven off, to be polished anew and oiled up for another spell of grinding.

Seated in a Wagner "sleeper" at the Chicago station of the M. & S. & L. S. R. R., waiting for the splendid train to pull out on its thousand miles run, I closed my eyes, drew a long breath, and started in to find the much needed relaxation with promptness and dispatch. Suddenly I felt that the sleeping car territory which I had staked out for my exclusive use was being trespassed upon by some claim jumper, and opening my eyes I beheld, seated opposite, the irrepressible Curtis who with characteristic nonchalance remarked, "Guess I'll go along with you." Now, while next to wife and children I hold this fellow more dear than any other, I thought that, knowing as he did how I was trying to run away from him for a brief respite, he should have respected my wishes; and I really felt a bit annoyed at his audacity. Then, too, he is so apt to speak the whole truth at inopportune times and places that he often proves anything but a promoter of placidity and repose, and for this reason is sometimes more agreeable when afar off. However, as I have learned to accept the inevitable with grace, if not gracefully, I submitted to his company with no outward evidence of inhospitality, and the more readily as he is

"A soldier, a man of travel that hath seen the world."

"Serves you right. You cannot overwork Nature with impunity. She is patient and accommodating but when she realizes that she is being pushed beyond reason, imposed upon, then her wrath is all the more terrible because just." Such was the consoling remark of Curtis, as of a Friday afternoon, the day after leaving Chicago, I was wrestling with a blind headache and trying to get relief by walking about the streets of Buffalo, while waiting the departure of the "West Shore" train, which was to take us to New York in time for breakfast next morning. As he had been throwing in such chunks of comfort, interlarded with pneumatopathic doctrines, for a year, I felt that patience had ceased to be a virtue, the more so as what he said was true, and I forbade his speaking to me again for twenty-four hours.

Saturday morning March 23rd we landed at Weehawken, and with the aid of ferry, horse cars, elevated road, and that monument to the genius of the Roebblings, the Brooklyn bridge, were in due time pulling the bell of Judge Dailey's beautiful brown stone house on Washington Avenue in the "City of Churches." The usual warm greeting from Judge and Mrs. Dailey was hardly over before I heard a voice of welcome calling in Yorkshire accent from aloft, which was readily recognized as belonging to J. C. Wright, the lecturer, who soon appeared with, as Curtis remarked in an aside, hair dressed in expanded pompadour style, and carrying less flesh than usual. He was on his way to Lynn to lecture the next day and had stopped off to greet me once more. I quite insisted that Judge Dailey should go about his business and leave us loafers to enjoy the freedom of his celebrated free hostelry. I know how it disarranges a man's plans to have friends about who must be entertained. Hence I persist in insisting that those whom I visit shall keep on in the even tenor of their way.

## MOLLIE FANCHER.

On the following Sunday night Judge Dailey took me to call upon Mollie Fancher with whom I spent a pleasant and profitable hour. The JOURNAL's readers are so familiar with the history of this patient, brave-hearted sufferer that I must refrain from extended allusion here. No one can enter her presence without benefit; all must leave the room

where she has lain for twenty-three years feeling that their trials are trifling compared with hers, and that they have learned lasting lessons in patience, fortitude, cheerfulness, faith, and benevolence from the sufferer. The faithful aunt who for years watched with assiduous devotion over the charge left by a dying sister, broke down last year, and now Mollie is wholly dependent upon those in whose veins courses no kindred blood; she is kindly and tenderly cared for, yet the absence of her own dear ones must be sorely felt even though she is ever close to those on the spirit side of life. She is hope personified, and hundreds who have sought her bedside full of discouragement and woe can truly say of her:

"Auspicious Hope! in thy sweet garden grow  
Wreaths for each toil, a charm for every woe."

## DR. EUGENE CROWELL.

All Spiritualists and that portion of the world interested in psychics know of Dr. Eugene Crowell, author of that excellent work in two octavo volumes, *The Identity of Modern Spiritualism and Primitive Christianity*, also the editor of a curious and startling book, *The Spirit-World. Its Inhabitants, Nature, and Philosophy*, most of the matter in which was given him as he believes by people once prominent here, who communicated with him from the Spirit-world through the mediumship of Dr. Charles B. Kenney. As usual when in New York, I dined and spent a delightful evening with this indefatigable seeker after truth. Although in his seventieth year, if I am not mistaken, Dr. Crowell is more robust than he was ten years ago, full of business and plans for the future; and, withal, a most entertaining conversationalist. Though not now engaged in any special researches in psychics nor giving much time to spiritualistic affairs, he retains as lively an interest as ever and keeps himself posted on current matters in these lines.

## THE NINETEENTH CENTURY CLUB.

This aristocratic and very exclusive association of free thinkers, founded by Courtlandt Palmer, grows stronger with age, and has demonstrated that good, hard, honest thinking, and straightforward utterance in terms polite yet full of virility, is a possibility among people not usually credited with willingness to exert themselves, even in an intellectual effort. Among the present members may be named Mrs. Courtlandt Palmer, Mr. Parke Goodwin, Mrs. John Sherwood, Mr. Bradner Mathews, Mrs. Dudley Field, Mr. Andrew Carnegie, Mrs. Henry Draper, Mr. Edgar Fawcett, Mr. Moncreu D. Conway, and others more or less widely known. Mr. Daniel Greenleaf Thompson, author of what is pronounced by some good critics as the ablest work extant on psychology, a lawyer by profession and a *litterateur* by choice is president. Through his courtesy Curtis and I received invitations to attend a meeting of the club on the 27th ult., when Mr. B. F. Underwood, by request, delivered an address on "The Relation of Ethics to Religion." "Evening dress" was the suggestive hint on the lower corner of the sumptuous invitation card. "Well, I declare," exclaimed Curtis, "has it come to this, that one is forced to wear a swallow tail coat or forego attendance upon a freethought lecture? Shade of D. M. Bennett! What do you and the wild herd that used to bellow around in your corral think of that?" I gently chided the Westerner for the robustness of his language and called his attention to the fact that this is an age of unprecedented progress, and that possibly we might see in the audience the remains of some of the old League, dressed up, polished, and quite endurable in their later development.

An audience of some five hundred, every man in full evening dress and the ladies without bonnets, greeted Mr. Underwood, who gave them a lecture full of profound thought and scholarly research. With some of his minor inferences and conclusions it goes without saying I did not agree, yet I was proud of the man, and proud that President Thompson announced him as from Chicago. Mr. Underwood is always well poised, judicially fair in stating the positions of those whose views he opposes, and free from all the clap-trap of the stump speaker or partisan orator. He has the happy faculty of completely sinking his own personality in his theme, and never fishes for applause, nor seeks to play upon the prejudices of his listeners. Some days later I spent an evening with one of the best known literary men in a city not more than one hundred miles from New York, who spoke of Mr. Underwood—whom he has never met—in warmest terms, and said he regarded him as the ablest exponent of Herbert Spencer in America. To which I replied that I was glad to have him thus confirm my own opinion in this particular.

## R. HEBER NEWTON, D. D.

After several days of exchanging letters and telegrams, it finally came about that on a Saturday morning I ran out on Long Island to spend a few hours with Heber Newton. Garden City is a part of the Stewart estate; situate on the backbone of the island with excellent drainage opportunities and all the requisites of a prosperous and thickly populated suburban city, it lies moribund; throttled by the hand of Judge Hilton, whose grip seems to choke everything it touches. The first object to attract attention, and the only one of note, is the beautiful little cathedral; faultless in symmetry and detail, it is a delight to the eye; but when one knows that Hilton beat the contractor out of a quarter of his money, one is apt to inquire what sort of a God is worshipped therein. Heber Newton lives here, an hour's ride from his church, because he can do better work for this world away from the turmoil and interruptions

of a city life; and, too, it is better here in many ways for himself and family.

I found Dr. Newton in his library awaiting me; his cordial handgrasp and hearty welcome, illumined by a smiling face whose expression would fit an angel, made a picture I would like to see transferred to canvas, though it is indelibly imprinted on my memory. The appearance of his library indicated he was working much harder than he ought, and a few minutes observation of the man convinced me he was sadly overwrought and needed a long, long respite from all care and labor. He told me he had intended to do little during the winter, but in the fall had got on a train of thought through his "Robert Elsmere" sermons which forced him into a large task; and that now the opportunity to secure a more suitable church edifice and enlarge the scope of usefulness in his parish was so unexpectedly propitious, it stimulated him to still further exertion. It seems some "heathen" who believes in Heber Newton and his mission, while taking no stock in the Episcopal creed, has offered to give \$50,000 toward the new church. With such a "starter" Mr. Newton feels the enterprise should succeed and is willing to strain his overtaxed nervous system to help it on.

Mr. Newton is deeply interested in all that goes on in the line of psychical research, and regrets that he has not been able to personally explore the rich field. His paper, "A Bird's Eye View of Spiritualism from the Standpoint of an Interested Outsider," republished in the JOURNAL the 1st week in the current month from the N. Y. *Herald* of the 31st ult., defines his position, as far as it goes. By the way, it may be of interest to the JOURNAL's readers to know that the paper was originally written for *The Forum* at the request of Mr. Metcalf, the editor. Just before the date on which it was to appear, the report of the Seybert Commission appeared and frightened the *Forum* man so badly that he suppressed the article. However much that unique "Report" may have pleased the opponents of Spiritualism and rattled such novices as Metcalf, it did not disturb Heber Newton, nor any other level headed person who had thought upon the subject at all. Mr. Newton saw no reason to revise or conceal his views and told Mr. Metcalf that the time would come when some one would want to publish his suppressed paper. Mr. Metcalf paid for it and then filed it away, where it lay until some three months ago when it again came into Mr. Newton's hands and by him was left with his friend Frank Carpenter, the artist, who wanted to read it. One day Mr. George H. Hepworth of the *Herald* happened into the artist's studio and was shown the paper. Hepworth is a man of experience in more worlds than one, and knows a good thing when he sees it; consequently he lost no time in securing the manuscript for the *Herald*, where it appeared, either by accident or design, on the anniversary of modern Spiritualism, accompanied by an excellent editorial. I had had a copy of the manuscript in my office for two years; so, when I found it was to appear in the *Herald* I telegraphed home to have it set up for the next issue of the JOURNAL. Thus it was that I had the essay in type in Chicago before it was ready to go to press in New York. I will here say, too, that I have other manuscripts on file from men who are moving the world, which may or may not be published in the life-time of the writers, to whom I have pledged my word to suppress them until permission is given for their use.

I had intended to finish New York and Brooklyn in this paper but find I must hold up for this week, as the printers are calling for copy and an hundred things are demanding my attention. J. C. B.

## Gail Hamilton on Miracles and Religion.

Gail Hamilton, who wields a sharp pen, says good words sometimes, and sometimes is audacious and a little vitriolic. Has a long syndicate article in the newspapers on Mrs. Humphrey Ward's Robert Elsmere, and another on "The Old Religion." She cuts up Mrs. Ward without mercy, and slashes away with such blind fierceness that she cuts herself as well. She charges the gifted English woman with ignorance of the meaning of the word miracle, and stoutly assumes and asserts that it means an occurrence beyond our knowledge of the laws of nature, yet not in violation of those laws, did we but know them. This assertion she uses as a weapon with which to pound Mrs. Ward, in the style of an Indian using a war club, rather than like a civilized fighter, and not at all like a woman trying to correct the mistake of a sister.

It goes without saying that the theological meaning of miracle is that it comes by an arbitrary exercise of the power of a Deity who is above the laws of nature, and can set them aside to reward or punish, to surprise or alarm poor human beings. This is the practical meaning over which battles have been fought and heretics persecuted and burned in this world as fit preparation for the fires of the next. It is written in letters of blood and in words of wrath and fear on the pages of history. It is on this very issue that orthodox bigots so fear Robert Elsmere, and in view of the fact all Gail Hamilton's assertions of Mrs. Ward's ignorance come back like boomerangs to the place from whence they started, and slay the would-be slayer.

In discussing *The Old Religion*, in a second article, she writes in a better mood, says some large and generous words, yet is not clear; and assumes her side of the case with her usual dogmatism, while giving *ex parte* statements to defend it. She is not unfluenced by the large sweep of modern



thought, and what she says of the higher aspects of Christianity, and a need of recognition of its primitive spiritual ideas, is well said. But when she asks: "Why is it that the world can never have done with Christ? Why is it that his name, life, character and work are the centre of perpetual interest, the pivot on which the world's life turns to-day?" one can ask: Why is it that the world can never have done with Buddha? Why is his life the pivot on which the life of four hundred million people turn to-day? Asking this we come to see that truth is world wide, seen by Buddha and Jesus, not fully but largely. If seen best by the last we need not claim that he alone saw it and nobly sought to live it.

But this must all be left, with the single suggestion that a good study of the spiritual philosophy would be a great help to Gail Hamilton.

Lyman C. Howe in Chicago.

Lyman C. Howe took into consideration at Kimball's hall last Sunday afternoon the much discussed subject, "Easter." His remarks were broad, comprehensive and eloquent, and those present regarded it as one of the best "Easter sermons" they had ever heard. He gave fresh meaning to the subject, and under the influence of his inspired utterances, it lost its superstitious garb, and became really something to be admired. He said:

"Easter echoes are in the air. To-day from thousands of pulpits the story of the resurrection is rehearsed with its variations. That Jesus of Nazareth was miraculously raised from the dead is held as the central truth upon which our immortality rests. Going back nearly two thousand years for an example the credal slaves magnify the importance of uncertain events, and ask us to accept the testimony of unknown witnesses and build our immortal hope upon a single manifestation of an exceptional character, and ignore the evidence of our senses and the experience of thousands now living. It is held as reasonable that if Christ was raised from the dead we, too, may be raised. This might be accepted if the case were capable of proof, and he was a man like all other men; but the impossibility of obtaining unquestionable data and substantiating the scriptural account beyond reasonable doubt, paralyzes the force of the whole claim; yet if such proof amounted to a demonstration, there is yet another obstacle which takes away all that has been gained by this evidence. To get any logical support from this single case of *post mortem* survival, it must have been a natural event, due to causes, and happening under conditions which will apply to all human beings.

"But we are asked to believe that Jesus Christ was more than man, and that his resurrection was not a natural event in his eternal pilgrimage, but a miraculous manifestation of his superhuman divinity. If his resurrection was a miracle, how does that help us? Is any evidence to us that because a miracle happened to a God that, therefore the same miracle will happen to all men? The assumptions of theology defeat the very evidence upon which they rest their case. But was Jesus the *first* man (or God) who ever arose from the dead? Who was it that talked with him at the transfiguration? Did Moses and Elias speak from their graves when seen talking with him, or had they 'passed from death unto life,' and arisen? We have no use for miracles. To acknowledge them is to belittle God and drift into the uncertainties of a world of chance. Upon the necessities of nature we may predicate immortal life. The demands of life necessitate mortal supplies. The answer to these is found not alone in the apparition of Jesus and Moses and Elias, but in the proven presence of thousands in our own day who come with unanswerable proof and living demonstrations to fill the world with light, and satisfy the hunger of hearts who, asking bread, have been given a stone. All the corroborating evidence of the past is helpful, if we use it well; but the demonstrations of *post mortem* life must come to this age and in ways to satisfy scientific thinkers, or the legends of antiquity have no value as evidence. A new Easter to commemorate the spiritual resurrection of man (not of God) and the open communion between the two worlds must supersede the mystical mysteries of the long past.

#### Transition of A. E. Newton.

From the residence of his son-in-law, J. T. Trowbridge, Arlington, Mass., on the 12th inst., the veteran Spiritualist, Alonzo Eliot Newton passed to spirit life, after a brief illness. As long ago as 1855 Mr. Newton took editorial charge of the *New England Spiritualist* and from that time to almost the day of his departure was identified more or less intimately with the Spiritualist press. In a lengthy notice of his demise and funeral the *The Banner of Light* says: "He was an earnest and self-sacrificing friend of the colored race, a champion of reform, and a devoted Spiritualist—for which cause he accomplished much valuable work as writer, editor and speaker."

The funeral services were held in Mr. Ayer's beautiful Spiritual Temple on Sunday afternoon, April 14th. Mrs. H. S. Lake led the exercises, and was followed by Mr. Newton's life-long friend, Dr. H. B. Storer, who paid a glowing tribute to the memory of his co-worker. We quote from the *Banner* one paragraph of Dr. Storer's eulogy:

"While the speaker had known the deceased mostly as a Spiritualist, he also knew him to have been a friend of all reforms looking

to a betterment of human conditions. He was an abolitionist, a friend of woman, an architect of child-education. Such men rarely attain success as men measure success; they forget to make money; they forget to grow rich; they forget everything but the one great purpose of their lives—to make men and women better; and yet no richer man lives to-day on earth, none has passed to the other life richer than he. The riches of the Spirit-world—the reward of good actions done—are now his everlasting inheritance!" Mrs. R. S. Lillie closed the services and gave a lengthy improvised poem suggested by the occasion.

#### Talmage's Court.

April 11th, near Savannah, Ga., Prince Law having become "converted" through attendance at an old-fashioned revival, imagined it his duty to kill some member of his family as a sacrifice. He drove his wife from home and beat his child to death with a piece of scantling.

April 14th, at Minneapolis, Minn., P. E. Lockwood, a wealthy real estate owner, and a Spiritualist, lay down on a cemetery lot which he had bought the day before and took his life with a dose of chloral. His father committed suicide some years ago for no apparent cause whatever. Mr. P. E. Lockwood, prepared for his exit in a most systematic and cool-headed way, settling all his business affairs and arranging for his funeral. His wife passed to spirit-life last July and this event seems to have had a terrible effect on his mind. On the eve of his tragic departure he wrote his physician a letter which was found on his desk and read as follows:

SUNDAY, 3 P. M., April 14th, 1888.—Dear Doctor: I have lately had some communications and impressions from the spirits, wanting me to come to them, and now they have fixed the time for Sunday night and out in Lakewood cemetery.

I shall go to meet them as calmly as if I were setting out on a trip to Europe. I shall be so glad to see my dear wife again. I have put all my affairs in good order before leaving. The spirits told me I was ill from disease of the kidneys and would never recover. I want my body to be laid out at the cemetery and put in the receiving vault until the time for burial. I shall walk out to the cemetery to-night, take a good dose of chloral, and if all goes well my body will be found in the lot I bought on Saturday. I wonder whether the spirits will come to me in the beautiful moonlight. Many thanks for your kind services. Good-by. Yours sincerely, P. E. Lockwood.

As Presiding Judge Talmage will be likely to comment on this case we invite his attention also to that of his "brother in the Lord" down in Georgia, and ask him to include it in his charge to the 4,000 listeners at the speckled church in Brooklyn next Sunday.

#### Evolution from Barter.

The paper on "Evolution from Barter" published in this issue contains matter likely to provoke serious thinking and possibly some controversy. Mr. Jones is an able business man who makes no pretensions to literary style, but gets down to what he has to say by the shortest cut; and when through, stops. His paper is in the line of the JOURNAL's field of reform. The grave sociologic problems now forcing themselves to the front can best be studied from the physical and spiritual sides of life, and only by duly considering those sides can progress be made in solving the questions now stirring the world. The JOURNAL is with humanity at large in this great struggle toward happiness here and hereafter; and all that will help to hasten conditions and clarify the common understanding is germane to its columns and to Spiritualism, in the broad definition of that word as the *philosophy of life*.

#### A W. C. T. U. Woman in the Role of a Wholesale Liquor Dealer.

A few days ago in Pittsburg forty-two applications for licenses for wholesale liquor and beer dealers were made to Judge White. Among the number was a W. C. T. U. applicant. Here is the report of the case from the *Commercial Gazette* of the 12th.

James McCullough appeared for his mother, Mrs. L. C. McCullough, who has a wholesale liquor-house at 522 Liberty street. Mrs. McCullough's husband died during the past year and the license was transferred to her. She is a member of the Woman's Christian Temperance Union, and was formerly very active in its work. Her son showed a physician's certificate that she was too ill to appear. He said their business amounted to \$40,000. They had sold to some unlicensed retailers, but about four months ago Mrs. McCullough gave orders to stop it, and stopped it. Liquor had been sold to the Belmont Club, of Allegheny, and Washington Irving Club, of Mt. Washington. Mr. Christy asked: "Who is the literary genius of your firm?"

"What do you mean?" Mr. McCullough inquired. "I mean," said Mr. Christy, "the person that writes up your high-toned advertisements."

"My mother writes those," Mr. McCullough replied, proudly, "and I think she does it very well."

"Yes, she does indeed," and Mr. Christy sighed. "They're splendid—in their line."

#### The Genius of Christendom.

On Monday evening the 29th, Dr. J. D. Buck, President of Puile Medical College at Cincinnati, and author of *A Study of Man and the Way to Health*, will, by invitation of his many Chicago admirers, deliver a lecture on the "Genius of Christendom," in the main auditorium of the First Methodist Church, corner Clark and Washington streets. Admission free. Dr. Buck is an able thinker, a forcible writer and speaker. The JOURNAL recommends its city readers to turn out and hear him. His treatment of the theme is likely to be quite unique and from the stand point of a close student of spiritual things.

The annual convention of the American Section of the Theosophical Society, as previously announced, will be held on Sunday the 28th, at the Palmer House in this city. Although Chicago is the greatest most distributed mart in the world and is largely given up to material affairs, yet it has great fasci-

ation for philosophers, vegetarians, dabblers in metaphysics and students of the occult. Somehow they take on fresh vitality among the heathenish Chicagoese.

Such of our readers as have not already ordered Hudson Tuttle's new book, *Studies in the Outlying Field of Psychic Science*, in advance of publication, can now procure it from the JOURNAL office. Price \$1.25. It is just from the press.

The many eastern friends of Mr. and Mrs. Leon Priest will be glad to hear from them. It will be remembered that they went to San Francisco last fall. Mrs. Priest was seriously ill nearly all winter; the climate did not agree with her. They have retired from the field as teachers and practitioners of mental healing, and removed to Seattle, Washington Territory, where a fine business opening for Mr. Priest presented itself. Their address is 2514 Fifth street, Seattle, Wash. Ter.

*Glimpses of Fifty Years* is the autobiography of Frances E. Willard, now on the eve of publication by the Woman's Temperance Publication Association. The book will be a large 8vo of nearly seven hundred pages, cloth bound \$2.75. The story of Miss Willard's life and labors must be intensely interesting, and its sale will put an immense sum into the treasury of the Temperance Publication Company. However widely people may differ from her in politics and religion, all must be anxious to study the career of this remarkable woman. We predict a sale of not less than a half million copies.

Hudson Tuttle has issued "The Tiger Step of Theocratic Despotism," a tract which shows the methods of a bigoted class of church people who are at present assuming the character of national reformers. It is being distributed in large numbers and doing a vast amount of good by opening the eyes of the people to the dangers that are threatening the liberties of the people. Let its circulation be extended by every one who values freedom of thought. Now is the time to order. We can supply it at \$2.00 per hundred. Single copies five cents.

We are not running the business of Dr. W. E. Reid of Grand Rapids, Mich! We have no sort of interest in the woes and complaints of people who write us that their dealings with him are unsatisfactory. We do not propose to enter into an investigation of the petty grievances. We consider it an imposition to be asked to do so. People who expect to have their household and financial matters regulated by spirits, paying a dollar a message in getting their instructions and advice through from the other side, are not the class who subscribe and pay for the RELIGIO-PHILOSOPHICAL JOURNAL. Regular readers of the JOURNAL have learned—such as did not always know—that venal uses of Spiritualism are not conducive either to health of body or mind, nor desirable accessions in acquiring wealth. Dr. Reid is a medium, upon the testimony of many credible witnesses; he is publishing a paper, as he has a right to do. If patrons have differences with him they must look to him for satisfaction or appeal to the law, not to us.

The Nashville *American* says: "The resurrection of Mack Francis, one of the negroes who was hanged last Wednesday, was reported in Lebanon early yesterday morning, and passed in rapid succession until it was in the mouths of thousands of people and acknowledged to be a most remarkable incident. It will be remembered by those who read an account of the hanging, that Francis' neck was not broken, but that he died of strangulation, struggling and groaning piteously for a long time. He was finally cut down and put into the coffin immediately and placed in a wagon and started for the upper country. It seems from the report that only the circulation had stopped and the jolting of the wagon over the road had considerable effect upon the organs, causing a reaction to take place within a short time. Within the course of the evening the negro had obtained strength enough to make a noise in the coffin, when the several negroes who had charge of the wagon abandoned their post and fled. The incredible report was made and some braver person advanced to the spot, and on opening the coffin found a ghastly apparition half turned. It is supposed that the body was then placed in the hands of a physician, who charged it with electricity, thus effecting a complete reaction and restoring the negro to perfect activity. The matter has been kept a secret so far as possible for fear he would be brought a second time in to the custody of the law. His whereabouts is not known, but it is thought that he will make a crop in DeKalb county."

#### GENERAL NEWS.

Gen. Boulanger left Belgium for London last Wednesday.—Count Herbert Bismarck has drawn up a statement to be used as a basis for discussion at the coming Samoan Conference. It concedes the autonomy of Samoa.—Feverish activity is reported among the Socialists of Germany.—The official reports of Admiral Kimberly and the officers commanding the three American war-ships at Samoa, upon the recent disaster there, reached the Navy Department.—The steamer *Umatilla* reached San Francisco with Lieutenant Ripley and twenty-nine seamen, hurt in the storm at Samoa.—The Oklahoma boomers got safely over some of the swollen streams in the Cherokee Strip.—The Duluth and Winnipeg Railroad Land Grant bill was stolen from the Minnesota Legislature.—Chauncey M. Depew estimated the total loss of the great fire along the North River front N. Y., at about \$3,000,000.—Henry C. Pearson, Postmaster of New York City, died at the home of his father-in-law, ex-Postmaster General Thomas L. James, at Highwood, N. J. British advices from Stanley indicate re-

cent successes on his part.—An international peace congress will be held at Paris June 23 and continue four days.—The duke of Edinburgh, commanding the British fleet in the Mediterranean, is ill with fever.—The diplomatic corps on the trades of France proves that country to be in a most flourishing condition.—British religious societies are arranging for a plentiful distribution of Bibles and tracts at the Paris exposition.—The appointment of generals of high rank from outside the royal family in Germany is cause for concern in England.—Mme. Christich, for whom Milan gave up the Serbian throne, is very obese, after the Diss Debar order, and like the New York woman she is, also, a medium.—The deceased wife's sister bill for Scotland, although set for second reading May 8 next, is not likely, in the opinion of politicians, to be reached. The bishops have eight times defeated such a law for England.

#### THE HUMAN BREATH.

Professor Brown-Sequard has recently been making experiments to determine whether the human breath was capable of producing any poisonous effects. From the condensed watery vapor of the expired air he obtained a poisonous liquid, which, when ejected under the skin of rabbits, produced almost immediate death. He ascertained that this poison was an alkalioid, and not a microbe. The rabbits thus injected died without convulsions, the heart and large blood vessels being engorged with blood. Brown-Sequard considers it fully proved that the expired air, both of man and animals, contains a volatile poisonous principle which is much more deleterious than carbonic acid. One of the marked characteristics of this age is the concentration of humanity in large towns and larger cities, where they cluster in small rooms, and poorly constructed flats—developing unsanitary conditions, which insure a death rate far in excess of that experienced where people breathe fresh air. Pure air cannot be obtained in city dwellings, but the air can be purified and rendered wholesome. The most effective device that has thus far been perfected for disinfecting and purifying the air of city homes is "The Sherman Vaporizer." This persistent little worker is charged with a "carbolic cresol" acid, the most wholesome, effective and pleasant germicide that has been discovered, which soon changes the poison infected air of room or dwelling and renders it wholesome and invigorating. The vaporizer has been thoroughly tested for over two years in the East, and is now being introduced into western homes, lodges, rooms, factories, and school-rooms, by J. E. Woodhead, well known to the readers of the JOURNAL. We have tried it in the Journal office and believe it to be all that is claimed for it. It is inexpensive, cannot get out of order, and cannot be benefited every home into which it is introduced. Mr. Woodhead wishes to engage agents for the cities and towns of the West. Any of our readers desiring a profitable and philanthropic occupation can address Mr. Woodhead at 488 West Randolph St., Chicago.

All of our readers who are interested in flowers or gardening should write to S. H. Moore, of New York City, who offer to send their "Ladies World" for three months and 200 varieties of seeds for only 12 cents. See their advertisements in our April 20th issue.

#### SUGGESTIVE OUTLINE BIBLE STUDIES AND BIBLE READINGS.

By JOHN H. ELLIOTT, Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to the Bible are discussed by such men as

George F. Pentecost, A. J. Gordon, Horatius Bonar, William Lincoln, J. H. Vincent, J. H. Vincent, Chas. M. Whittlesey, George C. Needham, H. C. Morse, D. W. Whittle, L. W. Mansfield, J. H. Brooks, &c., &c., &c.

The Bible Readings are by all of the above and many others. The book contains several hundred Bible Readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to every Christian who wants to understand and know how to use the Bible. 280 pages with full index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

Price, \$1.00. Sent by mail post-paid. 50 Bible Markers free with each copy.

Address DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

#### STUDIES IN THE OUTLYING FIELDS

—OF—

#### PSYCHIC SCIENCE

—BY—

#### HUDSON TUTTLE.

This work essays to unify and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, Life, Mind, Spirit; What the Senses Teach of the World and Doctrine of Evolution; Scientific Methods of the study of Man and his Result; What is the Sensitive State? Mediumism, Hypnotism, Somnambulism, Clairvoyance; Sensitiveness proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transference; Intimations of an Intelligent Force Superior to the Actor; Effect of Physical Conditions on the Sensitive; Unconscious Actions.

Sensitives; Prayer, in the Light of Sensitiveness and Thought Transference; Immortality—What the Future Life Must Be; Granting the Preceding Facts and Conclusions; Mind Cure; Christian Science, Metaphysics—The Psychic and Physical Sides of Religion; Personal Experience and Intelligence from the Sphere of Light.

It is printed on fine paper, handsomely bound in cloth, 250 pages. Price \$1.25 postage paid.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

#### F. CO-OPA. Favorite Co-Operative Association

Will Buy Anything and Everything

FOR OUR READERS AT

10 to 60% MANUFACTURERS' PRICES

Not Charging Commission for their Services.

Thus saving the profit that is usually paid to the middle man, running from 10 to 60 per cent. A trial order will convince you that you can not afford to do without our services. Experienced buyers. The best market to buy in. Price List of Household Supplies, Dry Goods, Boots and Shoes, and Furniture sent free.

Favorite Co-Operative Association,

45, 47 and 49 Randolph Street, Chicago.

References by Permission—ARMOUR & CO., Chicago; CONTINENTAL NATIONAL BANK, Chicago; WADE & ALLISON, Bankers, Sioux City, Iowa.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

## CATARRH

Sold by druggists or sent by mail.  
50c. E. T. Hazelton, Warren, Pa.

#### TEACHERS WANTED.

AMERICAN TEACHERS' BUREAU, St. Louis 13th year.

\$230 A MONTH. 20 best selling articles in the world. Sample free.

Address: J. H. W. A. R. B. 374 A ST. 45 Randolph St., Chicago.

#### HEAVEN AND HELL.

BY EMANUEL SWEENENBORG. 420 pages, paper cover. Mailed pre-paid for 14 CENTS by the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York City.

#### FOR SALE AT A BARGAIN.

Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address

45 Randolph St., Chicago.

#### WANTED--A Christian Gen-

tlemen or Lady in every Township to act as agent for the most popular Subscription Book published "THE HOME BEYOND," or Views of Heaven, by Bishop FALLINGS. We have the choicest commendations from the Leading Clergymen and the best Religious Papers. For Circulars and Terms address

NATIONAL LIBRARY ASSOCIATION, 108 State St., Chicago.

#### THE DAILY TIMES.

\$3.00 Per Annum. THE WEEKLY MIRROR.

THE LEADING NEWSPAPERS IN SOUTHWESTERN CALIFORNIA.

If you want information about this country send us your subscription. Address

TIMES-MIRROR CO., Los Angeles, Cal.

#### The Unitarian.

REV. J. T. SUNDERLAND, EDITOR.

Will be sent to new reader for examination.

Three Months For 10 Cents.

Address: THE UNITARIAN, Ann Arbor, Mich.

"Most excellent." Dr. H. W. Thomas, Chicago.

"By all odds, the best Religious Monthly in the United States."—*Universalist Record*.

#### 1,248 Eggs from 100 Hens.

If you want to MAKE MONEY with but LITTLE work send for 12 articles on Practical Poultry Raising, by Fanny Field, the ablest and most practical writer on Poultry in America. She tells how to select the best stock, how to feed, how to hatch, how much it costs to start the business, and how a mechanic's wife makes \$800 ANNUALLY on a VILLAGE LOT. Tells about incubators, fancy chickens, capons, and HOW TO FEED TO GET THE MOST EGGS. SHE CLEARS \$1,500 ANNUALLY on her 60 acre farm. Send for the book. Price, 25 cents. Address Daniel Ambrose, 45 Randolph St., Chicago, Ill.

#### Rowley's Occult Telegraph.

DR. WELLS.

So well known to the readers of the JOURNAL by series of papers entitled

FROM HERE TO HEAVEN BY TELEGRAPH

and other articles appearing in its columns, is diagnosing and prescribing for diseases with marvelous skill and accuracy. The most difficult cases have been easily cured and it is so very reliable that it is the object of endeavoring to it in their obscure and difficult cases. Send for circular giving full instructions, etc.

Terms \$5.00 and 40c postage for first complete diagnosis with medicines; \$2.00 after first time.

Address W. S. ROWLEY, 89 Euclid Ave., Cleveland, Ohio.

#### The Illustrated Practical Mesmerist.

—BY—

WILLIAM DAVEY.

The author of this work became interested in Mesmerism and was soon convinced of the importance of this nascent science. He felt that it was his duty to devote himself to its advocacy, and we have in this work the knowledge of one widely experienced in mesmeric processes.

Price, board cover, 75 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

#### Theosophical Book Co

Attention is respectfully called to the announcement of the Theosophical Book Company which will open for business, May 1st, 1889, at 110 Tremont St., Boston, Mass. The new company is formed with the distinct object of endeavoring to awaken a more general public interest in Theosophical literature. With this end in view cheap reprints will be made of many of the standard works on Theosophy. The first issue is Light on the Path, with notes, and forty five pages of comments by the author, as printed in Lucifer. This little book of inestimable value to the student, will be generally advertised through the columns of the leading religious, and some of the secular papers. Price, paper covers, well bound and well printed on good paper, fancy book cloth, four copies one dollar; cloth, sixty cents. All works not out of print, that are of value to students of Theosophy and the occult sciences, will be carried in stock. The company has also taken the agency of the London T. P. S., and it is hoped that a much better sale can be worked up for these publications than they have had in the past in this country. The catalogue now in press of the books for sale by the Theosophical Book Company, will be sent post free to any address.

#### THE MELODIES OF LIFE.

A New Collection of Words and Music for the

CHOIR, CONGREGATION AND SOCIAL CIRCLES

By S. W. TUCKER.

The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the spheres of heaven.

Board cover. Price 50 cents; postage 5 cents extra.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



## Voices from the People.

AND  
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

THOU KNOWEST.

HELEN M. COMSTOCK.

"May I be first to welcome her  
When she steps across the river."

Ab! gray-haired sire, thou knowest well  
Scarce sought on earth is lasting;  
That frosty air and freezing rain  
Shall come the joy-buds blasting.

In summer days the hazy clouds  
Flit over sunny meadows;  
Thou knowest well, thou knowest well  
That life's bright hours can ever dim  
We're warned by flitting shadows.

Thou knowest well for 'tis not age  
That o'er thy brow has drifted  
Time's silver sands, 'till flecks of white  
Amid brown locks are rifted.

"Some grates gnaw deep," perhaps 'tis thus  
Our natures are rounded;  
The world heeds not—it does not know  
How heights and depths are sounded.

Thou knowest,—for thou, too, hast felt  
The depths of pain and sorrow;  
Such trials as have come to thee  
No balm from earth can borrow.

So, looking thro' the earthly gloom  
Thou seest beholds a morrow,  
When spirit-arms shall clasp thine own  
Away from care and sorrow.

Promotion of the Growth of Plants by  
Magnetism.

[From the Sphinx. Translated by "V."]

The editor of the *Sphinx* has requested me to give an account of my mode of procedure in the magnetizing of plants, in answer to the many questions put to him on the subject, elicited by the essay which appeared in the August number of 1888. I willingly comply with this request, but think I ought first to say that it was the interesting essay of Dr. Carl du Prel, relating to this matter, in the illustrated journal *Über Land und Meer* which first excited my interest, and in some measure guided me in my experiments.

To magnetize a plant is to transfer to it the indwelling life-giving nerve-spirit, Od, or whatever we may choose to call it, possessed by some persons, and this is generally effected by holding the fingers or palm of the hand towards the plant, and the tips of the fingers, or the inner side of my hand, for one minute or more towards the lower part of the plant, that is, towards the root, so that the plant and I may become familiar with one another, then carry the hands slowly upwards over the entire plant—to speak technically, I may magnetize passes over it, and, during a time over the topmost points so as to let them absorb the life power. If the pot is heavy, I set it down before me and do the same thing with both hands, then I turn it round, in order that it should be magnetized on every side, and finally, I make passes spirally, always from the bottom upwards, and so on, until I have magnetized the plant. I hold my palms and fingers from half an inch to an inch distant from the plant. When I have finished this pass, I withdraw my hand to some distance before commencing another, so as not to make backward passes and thus take away the magnetism, and then I begin again. It is necessary, in operating on plants with many branches, to magnetize first the part nearest the roots and then the stem and the branches separately, beginning at the stalk. In conclusion I breathe softly over the plant, likewise from the lower to the upper part.

According to the time I can spare, I do this magnetizing once or twice a day; the morning and evening are the best times. Five minutes at a time is sufficient for small plants.

Then I water my nurselings, not oftener than necessary, with spring or rain water, after I have magnetized it in a vessel. This I do in the same way as I magnetize the plants, and I should remark that neither plants in pots nor those growing in the ground should be watered with quite fresh cold water, because it chills the roots.

Plants grown in the open, which bear their fruit above ground, should be treated first by the earth being magnetized and then by upward passes. Seed-fruit or grain, such as corn, peas, beans, or lentils, receives the life-promoting gift by the hands being held over them when spread out upon a table, and likewise by being breathed upon.

With vegetables that grow beneath the earth, such as potatoes, only the seed, and later on the place where they are planted, should be magnetized; upward passes must be avoided, otherwise the strength would go to the foliage and seed-vessels.

In the case of flowers, a much longer time is needed. It is a most interesting and convincing experiment to magnetize only one branch of a plant. Unfortunately have not myself had an opportunity of doing this. When this is done the fruit of this branch will be sweeter and of better taste, and will ripen sooner than that of the others.

Thus I have obtained in a small way similar results to those described in the August number of the *Sphinx*, 1888, and I may add that the same effects showed themselves later on in some flowers and other plants which I treated magnetically. I always take two plants of the same age and size, grow in the same earth, under the same conditions, one of which I treat magnetically, the other in the ordinary way, so it is easy to compare them with one another.

There is one thing, however, I look upon as absolutely necessary, as it is in magnetic healing—with relation to which I may here incidentally remark, that I have been wonderfully successful in several unsought-for instances—that is, that in the magnetizing of plants it is most essential that the body should be in a perfectly healthy state, for it is only from such an one that the life-giving nerve-spirit can stream forth. For breathing, too, the breath must be pure, and therefore a smoker should operate early in the morning before he has had a cigar between his lips. A tranquil state of mind is likewise useful, or I might say a harmonious condition of the inner man, for agitation, anger, anxiety, or uneasiness of any sort will rather exert a deleterious influence. Outward quiet, too, is advisable, therefore it is better to operate when alone, and love for the work, which makes it easy to concentrate the will-power with a strong feeling of wishing and desiring on the subject in question, is self-evidently needed.

Anyone who possesses the God-given power of life-magnetism and uses it rightly will understand the meaning of King Solomon's saying (Wisdom 13:2): "Man also, like over the creation."—*Ludwig H. Gardner, in Light.*

## The Foxes Once More.

To the Editor of the Religio-Philosophical Journal.

The exposure of the frailties of these two Fox Sisters, whom public mediums was a shameful affair on the part of those who sought to profit by their exhibition; and it is little credit to the Catholics who have taken them into their fold. They were certainly phenomenal rapping mediums at one time.

With the rest of the ardent seekers after spiritual light, myself, wife, and I, were among the first to call at their residence in the upper part of New York City. But our interview was unsatisfactory. We got several truthful recognitions of friends, but the girls seemed to take no interest in the matter and in a laughing, giggling way were engaged in writing notes to some companion upstairs about a favorite pet dog in their keeping. The exposure of these two women, although mortifying to their elder sister, Mrs. Underhill, verifies what I have long urged to be true, that the fact of one being a phenomenal medium is no assurance that such individual is a pure or high minded person; although we have before us hundreds of mediums who retain a high moral standard.

It may not be generally known that Mr. Goodyear, the inventor of vulcanized India rubber, himself an earnest conscientious Spiritualist, rented a room in Broadway and paid these two girls, Kate and Margaret Fox, fifty dollars a week to sit gratuitously for the public. Of this I am writing, and I saw W. Goodyear almost weekly and talked over the subject. DAVID BRUCE.  
Brooklyn, L. I.

## In Defense of Theosophy.

To the Editor of the Religio-Philosophical Journal.

Although Mr. Noyes has very calmly and properly answered Prof. Buchanan's protechnic assault upon Theosophy, I feel that I ought to like to add a few remarks of my own to the outset it may be well to state that no one has a higher appreciation than the Theosophists, of the value of Prof. Buchanan's writings on the subject of psychometry. It was a lucky find for him, and his efforts and those of Prof. Deaton, in the way of elaborating the new science ought to render their names illustrious for all time. Nor are we disposed to doubt the great mental ability of Prof. Buchanan. Still it is a matter of common observation that men who are very strong in some branches of study are frequently blinded by prejudice and cannot examine views in the position to their own disposition. Take the case of Huxley, for instance, who is one of the kings of science. He attempts to account for the varied Spiritualistic experiences which took place in a hundred thousand families by the supposition that the whole excitement proceeded from the snuffing of the faintest flame of one member of each circle. The decision of the Spirit Commission is of the same character amounting to a determination not to investigate seriously anything opposed to their pre-conceived opinions. They avoided the mental conditions of the problem and confined themselves solely to its physical aspects.

It seems to me that Prof. Buchanan has made a similar mistake. In a previous article he directed his batteries against the doctrines of Plato and the ancients. He was not answered because they need no defense. The consensus of opinions of the great, wise and good of all ages is opposed to Prof. Buchanan's view. He will find that the wisdom of past ages cannot be obliterated by his mere dictum or denunciation.

He lauds what he considers the clear-cut facts of Spiritualism and characterizes Eastern occultism as a chaos of contradictions and contradictions. He misses the doctrine of incarnation with a lofty wave of his hand as something unworthy of his notice; but the theory of re-incarnation rests on too firm a foundation, and is supported by too much positive testimony to be easily overthrown. That and its companion doctrine of Karma, which also changes his attitude against the problems of human destiny easily and conclusively.

Every Spiritualist must see that the single-sword twaddle published in the letters from the Spirit-world which appeared in the *Banner of Light*, and which excited so much derision, has injured the cause of Spiritualism. It is a gross mistake, my recollection serves me, in the teeth of the condemnation manifested by the great mass of Spiritualists, Prof. B. wrote a letter to the editor thanking him for the great good he was doing in publishing these communications. He endorses this incongruous material, but is shocked at what he considers the chaotic doctrines of Eastern occultism.

His principal objection to Colonel Olcott's views is, that in his opinion, he (Olcott) accepts the doctrines of the Mahatmas as authoritative without testing them by experiment and reason; but he forgets that both Colonel Olcott and Madame Blavatsky in their writings do not ask the public to receive them as *ex cathedra*; on the contrary they sustain them by much argument, by known scientific and historical facts and by numerous quotations from eminent writers on these subjects. Nevertheless it is natural to us all when we find persons, wiser, better and more intelligent than ourselves, with a wider range of faculties to look upon their words, etc., etc., as *ex cathedra*. Buchanan's work on psychometry might very properly be quoted as authority.

Dr. B. also writes about the great credulity of Olcott and as an example quotes the story of the Hindu who threw the rope up in the air. The end of it ascended for a long distance and finally remained fixed. A boy then climbed up the rope, etc., etc. Neither Olcott nor any other occultist that I have ever met looks upon this feat as anything else than an illusion. The fact is that while in Europe and America Dr. Charcot and others have the power of hypnotizing a single individual and causing him to imagine that he has climbed up the rope, etc., etc. The same power adheres in certain Hindus to a much greater extent. They can send a mesmerized wave over an entire audience and compel them to believe that a rope goes up in the air and remains fixed, or that a mango seed sprouts, grows up and becomes a tree in twenty minutes. The evidence in reference to this class of phenomena is so abundant and so well established. It was witnessed by the Prince of Wales and his suite, by the Dean of Chester who wrote an account of it for his magazine and by numerous writers from the days of Marco Polo to the present time. Almost every dweller that goes to India sees more or less of these marvels, and the Dean of Chester himself, an orthodox and a confirmed skeptic, with Englishmen who had lived there all their lives and none of them were able to account for these magic feats.

A young New Englander, who had just returned from India, told me that after a good deal of trouble he one day persuaded himself to show him some phenomena. He stood with him on a plain where there was nothing in sight, but a water carrier coming along the road. Upon turning his head he suddenly saw approaching a majestic elephant, magnificently caparisoned with a prince and princess on his back. The whole passed by and appeared to be as real as any other part of the scene. The animal went about two hundred yards down the road, then turned about, returned and soon vanished as suddenly as it came. He noticed that the water carrier did not turn out for the elephant, but walked straight through it, demonstrating beyond all question that it was an illusion.

But if a story is true, which was related at the time (both the Professor and myself frequented the Lamassary at 47th Street, the headquarters of Theosophy in those days), the Professor himself must be somewhat credulous. I heard that he told Madame Blavatsky that Jesus of Nazareth had materialized in his presence, and she graciously permitted him to make photographical exposures of his head. I was not there at the time I cannot vouch for the occurrence, but it was stated that Madame Blavatsky laughed immoderately and the Professor was much off-nosed.

It is not germane to this matter, but for one I never could understand why Prof. Buchanan should claim to be a reformer and the friend of the human race, and yet advocate, as I heard him do long after the war was over, in Madame Blavatsky's rooms at the Lamassary on 47th Street, New York, the atrocious system of African slavery in the United States. ALBEMARLE HOTEL, NEW YORK. A. DOUBLEDAY, F. T. S.

## Plant Magnetism.

To the Editor of the Religio-Philosophical Journal.

My observations lead me to think there is something of value involved in the idea presented in the editorial of March 30th, under the heading, "Suggestive Experiment," that plant life may be affected by animal or human magnetism. House plants and field plants of the same kinds, in adjoining yards and under exactly similar outward treatment have, I have observed, produced entirely different results—those of one neighbor growing far more vigorously, and fruiting or flowering much more abundantly, and yet no outward cause could be found for the marked difference. But in several marked instances I have found that the more desirable plants were tended by a person whose whole life seemed to be given to their care. A love of the plants, like unto the love of children, seemed to animate the successful plant grower. The most marked incident of this kind coming under my own observation was the following: In visiting an uncle, a Spiritualist in Milwaukee, a few years since, he showed me a fine row of elm trees bordering some lots he owned in the suburbs of the city. He told me that the neighbors laughed at him ten years previous, when he set out these trees, because so many different persons had tried to make such trees grow in this particular locality, and all had utterly failed. But my uncle felt sure he could make them live and grow well, and he did. He claims that the secret of his success was in his loving magnetism for the trees. He frequently went to each tree and whispered to it: "Now, little tree, I want you to put forth all your powers and grow up to be an ornament and a blessing to the city, and the people about here. Grow little tree, grow, and help to make the world more beautiful." He devoted a good deal of time to encouraging these trees to grow, and they did grow, and to-day are an ornament to that part of the city. But the neighbors cannot understand the secret of his success. D. EDSON SMITH.  
Santa Ana, Cal.

Z. Roberts writes: I am very much pleased at the uniform fairness of the JOURNAL, and I now regard it as the only reliable paper occupying that field.

## Spiritualism—What is it?

Under this caption the brave and gifted pen of "M. A. (Oxon)," has some striking words, in a late number of *Light*, in discussing the position lately taken by Mr. A. E. Newton, reprinted in the JOURNAL from *The North American Review*. We reproduce the conclusion of the article, which every true Spiritualist can take to heart:

A Spiritualist, first of all, is one who has proven for himself, or has accepted as proven, on adequate evidence, the fact that death does not kill the spirit. But this conviction has far-reaching results, as Mr. Newton points out. It is impossible to dissociate Spiritualism, of any sort worth the name, from religion and morals. For when a man becomes assured that he will live after his probation here he naturally seeks to know where and how; and equally naturally he seeks his information from those who, having passed to that state, are qualified to give it. He finds that there is a broad agreement as to the essential points which most concern him, and he arrives at the conclusion that *belief* is little and *life* and *conduct* much. He learns that his character is his own, "after they are delivered from the burden of the flesh," are able to return to this earth and commune with him. Spiritualism is therefore as much concerned with introspection as it is with prying into futurity which most people consider to be its exclusive concern. The true spiritualist must be a good man, not merely an Occultist, for Occultism is but the fringe of the vast subject that engages him; not merely an inquirer into psychical problems, for that narrows him down to self and limits his view: not a fanatic in matters religious; not an enthusiast. No one seeking merely, but a man who is moulding it, of his future life, of his part in moulding it, of his spirit's infinite potencies, that he lives here, a student of spirit in his own self, in all that surrounds him, and in all that he can press forward to attain. And this if he be, he is, in the relations of this life, in the certainty of that which is to come, in the best sense of the word a Spiritualist.

## On Lookout Mountain.

To the Editor of the Religio-Philosophical Journal.

I must add my contribution of news in regard to the celebration of the forty-first anniversary of Modern Spiritualism. For the first time in its illustrious history Lookout entered as a participant in the day of general rejoicing and congratulation. Our society came up from Chattanooga in the morning and spent the day, holding services in the afternoon. The Natural Bridge Springs Hotel was the scene of rendezvous. Profuse floral decorations transformed the interior into an attractive center for spirits to congregate. Before the services, a bountiful repast was served in the dining-room. Dr. Fuller opened the service of the afternoon with an invocation followed by an address on the mission and educational value of Spiritualism. M. J. Higley, president of the Chattanooga Society of Spiritualists, presided at the table. To the reception, Mrs. Clancy, Miss Weigle, Mr. Poyner and other mediums, also took part in the exercises. In the evening, Dr. Fuller addressed a large audience in Chattanooga. His interest in regard to Spiritualism and mediums seemed to be all the more keen. We find the people genial and hospitable, and whomever quite as agreeable very intelligent and progress is I believe in the importance of the home circle, and am pleased to note the spreading development here in this direction. I also believe that mediums who have been in the past, as well as mediums, are becoming more and more practical Spiritualists, and are controlling *ad libitum*.

Our campmeeting commences July 1st, and continues two months. Nature has done her best for this spot, and we are determined to float the flag of spiritual enlightenment and progress here. Your spiritualism is a great help to the cause here by publishing what I may find opportunity to communicate from time to time as the season advances. I cordially endorse the growing demand for organization. We need some kind of sticking-plaster to hold our ranks in shape. Sentimental Spiritualism, ought to be laid on the shelf for an eternal rest, and practical Spiritualism should be the full and complete reign. GEORGIA DATENPORT FULLER.

## Lookout Mountain.

## CRIME OF A MESMERIST.

Poisons His Wife in a Cold-Blooded Manner.

A Paris correspondent gives particulars of a remarkable case which is before the courts in the south of France. Some months ago the wife of an extensive and wealthy wine grower was found dead in her bed. On the table was a note in which she stated that she had taken poison from remorse, having deceived her husband, who was one of the most exemplary of husbands and best of men. The affair attracted much attention, and the case, as we supposed, which left three small children, had enjoyed the reputation of a good wife and mother, living happily with her family. A jury of prominent citizens, however, accepted the letter as a true confession and returned a formal verdict of suicide. The case was then referred to the courts. The wife appeared to grieve bitterly, but in the course of a few months he consoled himself by becoming engaged to a rich young widow. The marriage arrangements were completed and the happy day was but a week off, when the intended bridegroom was arrested on the charge of murdering his first wife. His accuser was the nurse of his children. According to her sworn deposition, on the evening of the catastrophe she had occasion to enter the room occupied by her mistress. Upon opening the door she was surprised to find her employer in the act of mesmerizing his wife, a method which he frequently employed to induce her to sleep. Quietly closing the door he remained on the outside, and presently, he heard him dictating the letter to his wife. Later he appeared to be encouraging her to drink something. Fearing detection she slipped away, and the next morning found her mistress dead. She was afraid at the time to make any statement, fearing that she would be believed an idiot, and she hid herself into trouble, but on learning that her employer was about to marry again, concluded to make a clean breast of it. Upon this evidence the employer has been committed for trial without bail, and public indignation in the district has been wrought up to such a point that he is certain of a long term at the galley.

## A Minneapolis Man Wanders Away on His Wedding Day and Lands in Michigan.

A curious case of mental aberration has come to light at Minneapolis, Minn. About a month ago James Viccars, a bookkeeper in a local commission house, disappeared on the day when he was to wed Hattie Ray. There were no circumstances surrounding the disappearance that gave any clue to his motive. He was a steady, industrious, temperate young man. April 3rd, however, the mystery was explained when his employer received a letter from him, written at the home of his parents in Grass Lake, Mich. In this he stated that he had only a confused memory of the past month, that in a state of mental aberration he had wandered away from his home, and had wandered. When he came to himself he had made his way to his old home, weary and worn out. He seems unwilling to return to his old position for fear of ridicule, and it is supposed the wedding, so strangely interrupted, will never come off.

A York lady bit into an apple and found wrapped around the core a piece of coarse thread twenty-two inches long. It is thought to have been dropped by a bird when the apple was in full blossom.

## Theosophy is not Hinduism.

To the Editor of the Religio-Philosophical Journal.

A Boston correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL is laboring under a vain attempt to saddle upon members of the Theosophical Society a charge that they are not independent investigators, but a set of "cadaverous" Hindus. In this connection, he has made statements in his last letter which, though utterly absurd, cannot be passed over without notice. The gentleman declares that my former reply to his charge that the Theosophical Society is a Hindu sect "is a little more than a naked denial of the Hinduism of the Theosophical Society." I stated that the object and aim and nearest approach of the Theosophical Society to a creed is formulated in the first declared object of the association, which is to form "the nucleus of a universal brotherhood of humanity." I do not know how I can state this fact in plainer English. I know little about Hinduism, but if the basis of that faith is this noble principle, then I am a Hindu. But the root idea of Christianity as taught by Jesus as well as the foundation of every living or dead religion, is based upon the same principle of love among men.

In one direction, the members of the Theosophical Society endorse two theories not generally accepted in the West. The first is Karma, which is a belief that each individual gets, in the long run, absolutely justice; or, in other words, reaps no more nor less than he sows. The Christian idea of heaven and hell is an unintelligent way of symbolizing this same divine truth.

Secondly, the doctrine of reincarnation, which teaches that the soul of man is not a puppet with some unknown and indefinable intelligence pulling the strings which make it appear and disappear from the worlds of cause and effect, like a veritable jack-in-the-box. The Theosophists consider that it is the will of that intelligence which causes organic and inorganic matter, and that the soul, being and of which it must be a part, it is anything, that, acting under an immutable but universal law, continues to find an expression in form after form so long as there is a desire for physical existence in the animating power which causes us to be where we are, present and absent. This doctrine of reincarnation is found, in distorted and mutilated shape, interwoven with the creeds of nearly every religion, though perhaps among exotic faiths, it is to be found in its most pure form in the teachings of the high caste Buddhists. It is above all things the doctrine of common sense. It appeals to the natural reason of the man and its study elevates him to something more than a credulous, blind creature, driven hither and thither by the waves of chance, finally to be swept out of sight when he reaches that great abyss from which he imagines no traveler returns. I have no desire or inclination to take up the game of personal epithets which the JOURNAL correspondent to whom I refer has apparently thrown down. I am only writing in behalf of what I believe to be the grandest truths that it is possible for mankind to comprehend. Truths which will brighten the mental atmosphere and broaden the horizon of every one who will seriously consider them.

THE JOURNAL is also under the impression that, but as Madame Blavatsky, the founder of the Theosophical Society has taught it; as Col. Olcott the life president has preached it for the past fourteen years; as Mabel Collins has written it down, copying words that will live, in *Light* on the Path, as long as the English language is written or spoken, and if Mr. Buchanan calls a consideration of this enlightening philosophy a "thrashing of the old straw of metaphysics," I can only say that in the scattering of these pearls of faith by the founders of the Theosophical Society, many who have trampled on them would not have done so, if they had first considered and examined the beauty of that which they have been trampling under foot. BOSTON, MASS. JOHN RANSOM BRIDGE.

## Man's Spiritual Double.

In an article by G. C. Wittig, on "General Ernst von Frick, a spiritist," in a recent number of *Psychische Studien*, it is to be found a highly interesting account of a Finnish sorcerer who possessed the extraordinary faculty of entrancing himself and sending his double out into the world long distances, and conducts himself in that state like a real man; who in one instance actually performed the wedding of the wife of a certain Swedish bishop, presiding over the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had been a skeptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again the wife of a certain Swedish bishop, presiding over the wedding of the husband—who had



The best compressed air establishment in the world. At Paris. It has a plant with 5,000-horse power. Begun in 1881 to distribute the power necessary for the driving of pneumatic clocks, it was not long before it was discovered that the air could be profitably used for two other purposes—to distribute motive power to manufacturers by day and to produce electricity for lighting by night. The works which are on the heights of Belleville, on the edge of the city, now occupy an area of 107,500 square feet, or two and a half acres, two-fifths of which is covered with buildings.

While the pastor of a Dubuque Methodist church was in the most interesting part of his sermon last Sunday, an old man arose from his seat and announced that the world would be destroyed in nine days, and that he was commissioned by the Almighty to declare the news. Afterward the old man announced the fact on the high bridge.

In Madisonville, Ky., the authorities have passed an ordinance forbidding anyone from meeting "for a purpose of learning new pieces of music within 300 feet of a dwelling house."

Senator Vance, who lately had one of his eyes removed, is now in danger of losing the sight of the remaining one.

President Arthur's son Alan hopes to receive an appointment as secretary to one of the foreign legations. He is now in Paris.

Mrs. Mary T. Lathrop is lecturing in the East in opposition to Kate Field's views on prohibition.

Mme. Pelonard, who was Lord Sackville's cook, is now in charge of the White House cuisine, and one of her old associates manages the Presidential laundry.

Dr. McGlynn, who is now earning a somewhat precarious living by lecturing, is not in good health. He expects to go to Europe before long to study the land question and secure rest and change.

"Prince Bismarck and Pope Leo XIII." says Mr. de Blowitz, the celebrated correspondent, "are the only men—I have seen nearly all the great personages of the time—who have not disappointed me, but have even surpassed my expectations."

Mrs. Cleveland had two very beautiful orange and lemon trees while in the White House, and courteously left them to Mrs. Harrison on her departure. These are now in all the full glory of their golden fruit, and an object of interest to visitors.

#### Imitation is Impossible.

It has been shown that in many cases it is easy to successfully imitate.

Scarcely has a new invention been announced before a host of imitations spring up on every side. No higher encomium can be paid the inventor or discoverer than to counter imitations, notwithstanding such flattery is not acceptable.

In some cases a successful imitation is rendered impossible, inasmuch as the imitator is unable to lend complete knowledge to the subject or has not the means at hand to do him.

Perhaps no article has been the object of attempted imitation more than the world-wide specific for the prevention and cure of kidney and liver disorders, familiarly known as Warner's Safe Cure.

In the preparation of this intensely popular remedial agent, it is claimed that it is impossible to successfully imitate safe cure, even if the correct formula is known, because the peculiar devices and highly expensive mechanism used in its manufacture are beyond the reach of the would-be-imitator.

Adding to this the lack of a long experience, which has rendered perfect every step in its preparation, which inventive genius can suggest, together with the great skill exercised in the selection of only the very best materials, the genuine article is perfection itself.

Some effort is also being made to imitate a popular line of old-fashioned log cabin "home cures" known as "Warner's Log Cabin" remedies, comprising a sarsaparilla for the blood, hops and buchu for the stomach and system, cough remedy for colds, rose cream for the face, etc., etc., etc., for relief from pain, hair tonic, porous plasters and pills.

Successful imitation is rendered impossible for the reason that the same care has been given in their preparation.

An expensive laboratory, costing thousands of dollars, has been especially constructed for their manufacture and is under the immediate supervision of one of the best chemists known.

Poor material and means employed would be susceptible to easy imitation, but with the best of material, machinery and skilled labor employed, these household articles are given to the public beyond the reach of all successful counterfeiters.

"They rested—escaped awhile  
To eat the lotus of the Nile  
And drink the poppies of Cathay."

And every business man is beginning to find that his summer vacation is more and more of a necessity; the money-making machine won't stand the strain without an occasional rest. The "American Alps" of Colorado offer the highest conditions for perfect relaxation, pure vital air, comfortable hotels and the loveliest scenery in the country, and may be reached on the South Park Division of the Union Pacific Railway.

[From New York Christian Union, Mar. 28, 1889.]

In this climate almost every body is more or less affected with catarrhal troubles, and all these victims of our atmospheric conditions are on the lookout for effective remedies. The ideal or Arcturial Man, the Perfect Man is the anthropomorphic God, a living present Christ in every human soul. Two natures meet on the human plane and are focalized in man. These are the animal ego, and the higher self; the one an inheritance from lower life, the other an overshadowing from the next higher plane. The animal principle is selfishness; the divine principle is altruism. However defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

Experience is the only method of knowing; therefore to know is to become.

The Modulus of Nature, that is, the pattern after which she everywhere builds, and the method to which she continually conforms, is an Ideal or Arcturial Man.

The Perfect Man is the anthropomorphic God, a living present Christ in every human soul. Two natures meet on the human plane and are focalized in man. These are the animal ego, and the higher self; the one an inheritance from lower life, the other an overshadowing from the next higher plane. The animal principle is selfishness; the divine principle is altruism. However defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

## DO NOT Linger Doctor SYMPTOMS OF KIDNEY DISEASE

But Strike at  
THE ROOT  
With WARNER'S  
SAFE CURE  
And Get Well

INDIGESTION, CONSTIPATION, SICK  
HEADACHE, CAUSE AND TREATMENT. Send for  
pamphlet. Address A. H. GRAHAM, Lebanon, O.

COME TO THE LAND OF  
BIG RED APPLES.

Pears, Prunes, Plums and Cherries. Climate so mild the  
grass grows green all the year. U. S. Census reports show  
Oregon healthiest State in the Union. Paradise for nervous  
sufferers. Willamette Valley, containing four million  
fertile acres, excels the world for grain and fruit. No crop  
failures. No cyclones. No cold weather. No extreme heat.  
Rich lands cheap.

Ten Acres in Fruit worth a Section in Wheat

"Salem, Capital of Oregon and heart of this far-famed valley. Immense water power. Churches and schools abound. Splendid society. Here the rapid inflow of men and money is causing constant and rapid rise in real estate values. Prices soon double. Money carefully invested for non-residents. Correspondence invited. Price list and beautifully illustrated pamphlet sent free.

OREGON LAND COMPANY,  
Salem, Oregon.

## A STUDY OF MAN —AND— THE WAY TO HEALTH

BY  
J. D. BUCK, M. D.

The object of this work is to show that there is a modulus in nature and a divinity in man, and that these two are in essence one, and that therefore God and nature are not at cross purposes.

In pursuing the subject from its physical side only the barest outlines of physics and physiology have been attempted, sufficient, however, to show the method suggested and the line of investigation to be pursued.

The writer has been for many years deeply interested in all that relates to human nature, or that promises in any way to mitigate human suffering and increase the sum of human happiness. He has no peculiar views that he desires to impose on any one, but he believes that a somewhat different use of facts and materials already in our possession will give a deeper insight into human nature, and will secure far more satisfactory results than are usually attained.

This treatise may be epitomized as follows:  
The cosmic form in which all things are created, and in which all things exist, is a universal duality.

Involution and evolution express the two-fold process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being.

Experience is the only method of knowing; therefore to know is to become.

The Modulus of Nature, that is, the pattern after which she everywhere builds, and the method to which she continually conforms, is an Ideal or Arcturial Man.

The Perfect Man is the anthropomorphic God, a living present Christ in every human soul. Two natures meet on the human plane and are focalized in man. These are the animal ego, and the higher self; the one an inheritance from lower life, the other an overshadowing from the next higher plane. The animal principle is selfishness; the divine principle is altruism. However defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

How defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

## TALLAPOOSA, GA., Heaven Revised.

which I will sell at one-half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for location or

## INVESTMENT.

TALLAPOOSA is growing very fast. Its natural advantages and diversified industries have brought it into prominence. The lots and the prices at which I offer them are as follows:

Lot 5, Blk 9, and lot 159, \$150.00, 1/2 reg. comp'y rate	
159, 200.00	
13, 9, 153, 150.00	
15, 9, 153, 150.00	
16, 9, 153, 150.00	
17, 9, 153, 150.00	
18, 9, 153, 150.00	
19, 9, 153, 150.00	
20, 9, 153, 150.00	
21, 9, 153, 150.00	
22, 9, 153, 150.00	
23, 9, 153, 150.00	
24, 9, 153, 150.00	
25, 9, 153, 150.00	
26, 9, 153, 150.00	
27, 9, 153, 150.00	
28, 9, 153, 150.00	
29, 9, 153, 150.00	
30, 9, 153, 150.00	
31, 9, 153, 150.00	
32, 9, 153, 150.00	
33, 9, 153, 150.00	
34, 9, 153, 150.00	
35, 9, 153, 150.00	
36, 9, 153, 150.00	
37, 9, 153, 150.00	
38, 9, 153, 150.00	
39, 9, 153, 150.00	
40, 9, 153, 150.00	
41, 9, 153, 150.00	
42, 9, 153, 150.00	
43, 9, 153, 150.00	
44, 9, 153, 150.00	
45, 9, 153, 150.00	
46, 9, 153, 150.00	
47, 9, 153, 150.00	
48, 9, 153, 150.00	
49, 9, 153, 150.00	
50, 9, 153, 150.00	
51, 9, 153, 150.00	
52, 9, 153, 150.00	
53, 9, 153, 150.00	
54, 9, 153, 150.00	
55, 9, 153, 150.00	
56, 9, 153, 150.00	
57, 9, 153, 150.00	
58, 9, 153, 150.00	
59, 9, 153, 150.00	
60, 9, 153, 150.00	
61, 9, 153, 150.00	
62, 9, 153, 150.00	
63, 9, 153, 150.00	
64, 9, 153, 150.00	
65, 9, 153, 150.00	
66, 9, 153, 150.00	
67, 9, 153, 150.00	
68, 9, 153, 150.00	
69, 9, 153, 150.00	
70, 9, 153, 150.00	
71, 9, 153, 150.00	
72, 9, 153, 150.00	
73, 9, 153, 150.00	
74, 9, 153, 150.00	
75, 9, 153, 150.00	
76, 9, 153, 150.00	
77, 9, 153, 150.00	
78, 9, 153, 150.00	
79, 9, 153, 150.00	
80, 9, 153, 150.00	
81, 9, 153, 150.00	
82, 9, 153, 150.00	
83, 9, 153, 150.00	
84, 9, 153, 150.00	
85, 9, 153, 150.00	
86, 9, 153, 150.00	
87, 9, 153, 150.00	
88, 9, 153, 150.00	
89, 9, 153, 150.00	
90, 9, 153, 150.00	
91, 9, 153, 150.00	
92, 9, 153, 150.00	
93, 9, 153, 150.00	
94, 9, 153, 150.00	
95, 9, 153, 150.00	
96, 9, 153, 150.00	
97, 9, 153, 150.00	
98, 9, 153, 150.00	
99, 9, 153, 150.00	
100, 9, 153, 150.00	

These are part of the lands of the TALLAPOOSA LAND, MINING & MFG. COMPY. For further information address

J. HOWARD START,  
45 Randolph St.,  
CHICAGO.

## A MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE

WEST, NORTHWEST AND SOUTHWEST. IT INCLUDES CHICAGO, JOLIET, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATGOW, ST. LOUIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, COLORADO SPRINGS, DENVER, FORT COCK, and hundreds of prosperous cities and towns—traversing vast areas of the richest farming lands in the west.

SOLID VESTIBULE EXPRESS TRAINS  
Leading all competitors in splendor and luxury of accommodations (daily) between CHICAGO and COLORADO SPRINGS, DENVER and FORT COCK. Similar magnificent VESTIBULE TRAIN service (daily) between CHICAGO and



## The So-called Esotericism of Ohmart and Butler.

(Continued from First Page.)

do, by due legal processes. But the law does not recognize the existence of, and consequently is powerless to provide against, the real source of the crimes in question: for the simple reason that it does not take cognizance of the psychic force variously called mesmerism, hypnotism, and animal magnetism. And even competent psychical researchers, well-posted in the powers one person may exercise over another by such means, are slow to understand the enormous accession of power which results from the conspiracy of several persons to the same end of psychical evil. To illustrate: If for example one person may do a certain amount of good or evil mesmerically, two persons would be able to do, not twice as much, but perhaps four times as much; three persons, not three times as much, but perhaps nine times as much; and so on, in a sort of geometrical, not simply arithmetical, progression; such is the force of combination of spiritual powers, either for good or evil. Every one knows, for example, how like an epidemic of physical disease some vices are known to spread, as among young persons at school; and in any society of adults, the combination of a few persons for nefarious purposes which are rooted in spiritual iniquity, is liable to work appallingly.

As any one who has paid any attention to my writings on Psychic Science will admit, I have long and steadily spoken in the face of much ridicule, of the inherent dangers, not the less real because little suspected and scarcely admitted, which attend the practice of magisterial art of the disastrous consequences likely to ensue should the knowledge of such arts become public property. I have conscientiously striven to keep such things secret as they should be, or at least confined to the students of psychic science who can be trusted to discreetly use such knowledge. But it is already painfully evident that the secret is an open one, of which any sufficiently courageous knave may avail himself. The latest scandal of the kind will not be the last one, and probably the requirement of the case, in the not distant future, will be legal provision for the punishment of some crimes not now known to the law, or, rather, crimes whose possibility the law as it stands now denies.

My own pen need not go farther. I picked up by accident the other day a copy of the Los Angeles Times of February 26th, which voices the cause unmistakably. I do not know who the writer is; but I do know he is right. A part of his article is as follows:

"The organ of the Esoteric movement is the Esoteric Magazine, a curiosity in literature. It is devoted to so-called occultism, and the esotericism of religion, its articles being written by men profoundly ignorant of the subjects they pretend to teach. They make free use of misspelled Sanscrit, plagiarize unscrupulously from works on oriental philosophy, and are profuse in Christian phraseology; so that to the orthodox Christian it would appear really blasphemous; to the occultist, imbecile, and to the philosopher and philologist, the work of ignoramus."

"The Society Esotérique is a strange grotesque parody upon the Theosophical Society, and so has always been regarded by the latter in the light of a nightmare. The Theosophical Society is a fraternal organization, whose main work has been the preservation and study of Oriental philosophy and literature, which, as all Orientalists know, is largely concerned with what in the West is called 'mesmerism,' and in the East 'magic.' The practice of mesmerism has always been disapproved by the Theosophists, yet the literature on the subject has been utilized by Butler and his confederates, who have been teaching a bastard sort of mesmerism to their dupes, calling it 'spiritual development.' It is by the hope of acquiring 'spiritual attainments' that so many ignorant people have been misled and gulled."

"The mesmeric force is simply sex-magnetism. In this simple statement is the secret of spiritualistic 'mediumship,' as well as 'mesmerism' and 'black magic.' It is also the secret of the invariable fall into vice and sexual degradation of fools who dabble in such things, whether they call it 'mediumship,' 'mesmerism,' 'mental healing' or what not. This force can undoubtedly be used in the cure of diseases, etc., but it is unsafe for any one to attempt this who is not physically and mentally pure, and well versed in physiology and anatomy. For this reason, even if H. E. Butler and his confederates had started in with the best intentions to investigate such things for spiritual development, they would have doubtless landed in the penitentiary or the lunatic asylum, just as they are likely to now."

"The whole thing is very, very vile, and the less people have to do with those subjects in that way the better for them. True occultism has nothing to do with the filthy subject."

"Pure homes, clean hearts and honest lives, and an abiding faith in the immortality of the soul, and the infinite justice and goodness of nature are what the people need, not 'spiritual attainments' and 'soul-development,' especially that stripe of 'soul-unfoldment' which manifests itself in polygamy and general nastiness, whether at Salt Lake or Boston."

## "GLIMPSES OF FIFTY YEARS."

HESTER M. POOLE.

Under the above heading the autobiography of Miss Frances E. Willard, President of the National W. C. T. U., is soon forth coming. From some disjointed advance sheets sent me from the publication office I learn something of its nature and scope, and feel certain that the book will be one of profound interest to all intelligent women.

If anything has ever grown by the finger of Providence on the page of human life, it is that through the spiritual unfoldment of the feminine nature must come help and salvation to the race. Skeptical, hard, arid, agnostic intellectuality has never advanced humanity out of the deserts of selfishness and never will. Sweet, tender, loving spiritual showers from the fountains of eternal love and righteousness quicken the innate divinity latent in every heart, and that belongs to the latest and highest development. "Earth waits for her Queen"—queen not of any material realm but of the principalities and powers of a wilderness of human souls. And that man has the highest development who, united to his manliness shows the greatest amount of the spiritual or feminine side of his dual nature.

This is not the place to describe the marvelous work of that glorious uprising which culminated in the W. C. T. U., nor to exploit the career of Miss Willard as its leader. It is sufficient to say that woman's heart was stirred to its depths in that crusade as it always is when touched by the coal of a living inspiration. Not all the logic of the schools nor the discoveries of scientists are

worthy to be compared with that grand electric flame of loving zeal which leaped from one to another with mighty force. It came like a tidal wave, and, thank Heaven! has not yet subsided.

The history of this movement reads like a romance, but it is reality. Nothing has so stirred woman out of stolid, sodden conservatism since the world began; nothing has ever made her feel her ethical responsibilities, or the power to use them like this. Gathering women from this church and that, fusing them together with a holy zeal for doing good, they are bursting the bands of narrowness, and finding alike new powers and opportunities.

To their own surprise women engaged in one reform find it necessary to take part in all. They unfold without knowing it. As a child grows day by day and bursts out of old garments, so do the women of the W. C. T. U. find themselves altogether too large to obey the mandate, "Women, keep silence in the Churches." They have learned that upon them is laid the need of lifting the standard of life to a greater height, not only in self-defense, but to save fathers, brothers, husbands and sons.

All things point to a richer, deeper, truer religious life. It is a life spiritual rising out of a life material, the life of love as well as wisdom. The bleak and arid period of skepticism is passing; that of construction and conservatism is coming in, and one of its signs, no matter if all its methods are not the best, is the work done by women in this wonderful organization.

In Miss Willard is a remarkable leader. No one who sees her at its head can doubt that she has been singularly set apart for her present work. When, last October, I watched her presiding over that immense audience which filled to overflowing the Metropolitan Opera House of New York, I felt that Joan of Arc had been called to the front for the sake of her countrymen no more than this singularly gifted woman had been called for ours. A face clear cut, mobile and refined, a voice musical and pathetic, words of burning eloquence which held her audience enthralled, indicated a personality marked, sensitive and powerful. Above all she is inspired with that zeal of helpfulness to others which marks the truly religious spirit.

The chief characteristics of this born leader in ethical work, as it seemed to me, were sensibility, honesty, frankness, energy and spontaneity, united with love of humanity. To her, progress is necessary. She can not stand still. Her first advocacy of woman suffrage was very unpopular step, but she grandly the women of the churches have come forward to her side.

One extract from Miss Willard's pages must bring this to a close. It is characteristic of her temperament and style:

"I must confess that after my long day's task with the pen, I say to myself often, 'if I could put on a hat, button a coat around me, and step off freely, how delightful a walk would be.' But not there are intricate preliminaries before a woman can do any thing so simple as take a constitutional. In my own case, the easy wrapper that I wear at my work must be changed for a street dress, with its long, heavy skirt; the slippers, for shoes to be buttoned up; a bonnet affording no protection from light, wind, or observation, must be 'tastefully' put on; tight-fitting gloves drawn to their places, and then only, with skirts to be lifted at every step until one's knees grow weary, the air may begin. A man would have two things to do—put on his coat and crowd a hat over his eyes; a woman has three articles to take off (wrapper and slippers), dress to draw on, collar and cuffs to adjust and pin, shoes to button, wrap to fasten, bonnet to tie, and then all of their burdens and constructions to endure."

"So, for the thousandth time, I return to my room, actually too tired to 'get ready' and then 'get over the ground,' though Lake Michigan's splendid expanse stretches away to the east, and there are cool, shady nooks, and tempting by-ways all about me. I recognize joyfully the progress we have made since I was a student, when no girl was really 'stylish' who wore less than eight white skirts trailing on the ground after her; but how slowly we move when women of refinement will wear bustles, lace their heads to the blast that their tuffs of bonnets may be 'like the rest,' and simpler their criticism on 'dress reform.'"

## COINCIDENCES.

[The series of coincidences being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes data of occurrence, name, address and names witnesses of or corroborative testimony to be sent, not for publication but as evidence in case the report of any incident may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead—not forgetting in each and every case to enclose a stamp or reply—who will aid so far as possible to obtain the same.—EDITOR JOURNAL.]

—72—

Reading in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec. 8th, 1888, concerning John Muir's telepathic connection with Prof. Butler I am led to narrate a most remarkable experience in a somewhat similar line of psychological mystery of my own. In the fall of 1865 I left Burton to go prospecting in Missouri. A Mr. Cook who was soon to marry my wife's sister, accompanied me. We had been absent from home five weeks in Southwestern Missouri, when we returned to St. Louis on our homeward trip. As he wished to visit friends at Quincy we decided to go by boat there, and thence to Chicago by rail. Neither of us had heard from any one at home since leaving. It was a chilly October day, and after going aboard, as he wanted to look around the city, he went ashore, and I took one of Lever's novels and sat down on the hurricane deck close to one of the smoke stacks and soon fell into a partial doze, from which I was startled by a voice speaking as distinctly as I ever heard words spoken: "Jim, Ella's dead!" I was wide awake at once, of course (I had not been really asleep, just half conscious). There was no other person on deck, and I tried to rid myself of the impression made on me, but it clung to me all day. This was about 11 o'clock A. M.

We went to Chicago, Detroit, and Cleve-

land, and to the latter by boat, not hearing from home in the time; but as I landed I met an old acquaintance from near home, who at once began asking me the particulars of Ella's sudden and entirely unexpected death which had occurred on the very day and at almost exactly the hour at which I heard the announcement of it. When I left home she was in the best of health, a very beautiful girl, and even at the time of her death, not supposed to be seriously indisposed. I am not a believer in Spiritualism, or in spirits, not even in a future existence as a separate individuality; skeptical as regards any conscious existence after dissolution, so that not being predisposed to believe in, or attach importance to, such coincidences as spiritual communications, the fact—for it stood out as plainly as any fact ever did—that such an announcement should at a distance of many hundred miles be made to me, in the very hour of its occurrence, has always remained a most impressive mystery. I had not even been thinking of home or the people at home, but was absorbed in my book, and half thinking, half dreaming of the wild and desolate picture presented of the hero, Luttrell of Arran.

Speaking of another form of consciousness of a fact before its occurrence, or coincident with me, I remember that years ago in several instances I had experiences which I will try to narrate intelligibly. Often on meeting a person for the first time it would flash through my mind like lightning that I had met the same person before under the same circumstances, and I foreknew what such person would say and do before a word was spoken. This occurred several times to me, and furnished much food for thought as to whether the soul or spirit had not existed in a previous state or if it were not possessed of a dual existence, one part animating the body; the other capable of existence outside of, and separate from, the body at times, and under some circumstances communicating with the indwelling brother soul.

These occurrences ceased with me years ago, but the memory of one remains so vividly with me that I will describe it. One beautiful May morning, in 1856, I was up at sunrise and walking from a farm house in the north-eastern part of Grant County, Wis., to get on a main road leading to Platteville, some twenty miles away. I was a stranger, knowing no one, and had stayed over the night at the farm, as there was no hotel. I was told there that about three miles up the road was a small village where I could get breakfast and the stage. No description of the country or the village was given me. Just before reaching the village I had to climb a long rolling swell in the prairie which hid the village entirely. Just as I neared the top of the swell, there came before my mental view a most beautiful picture of a village on the other side of the rise, of probably twenty small white houses clustered around a small white church, and close by a small lake or pond in the prairie valley, with the bright dew glistening on the short green grass and a long rising slope beyond the village. A minute later I had reached the crest, and there below me a half mile away was the actually existing picture which I had seen, in apparently all its details mentally, but as plainly as I then saw it bodily. The village and all its accessories were totally unlike any other village at that time in that portion of the country, being in fact a recently settled Vermont colony. Who can account for or explain these happenings?

The only way I can clearly express concisely the feeling, is by saying, "I have been here before," or "when was I here before." The sensation is like a flash. Years ago I read some German writer on this subject, and if I remember correctly, he argued from the frequency of similar occurrences within his knowledge, the pre-existence of the soul, or of the consciousness in another form, or as an external soul co-existent with an internal one and communicating with it at intervals. For many years I have had no repetition of such incidents and consequently most of the intensity of the impressions has gone. Men in some circumstances, and in some ages of the world have undoubtedly considered them as revelations of divinities, and inspired by them have been deemed oracles, prophets, etc.

—73—

The following instances may be regarded by the superstitious as a sufficient warning against all jests on such a grim subject as death. It is related by Mr. Bolton, an English actor and author, that the famous tenor, Sims Reeves, was once playing the Squire in the pantomime of "Old Mother Goose," and at the moment when he was walking off the stage, singing

My wife's dead, there let her lie,  
She's at rest, and so am I;

a man tapped him hurriedly on the shoulder and whispered: "You must come home directly: Mrs. Reeves is dead." Greatly shocked, Mr. Reeves hurried home and found it but too true.

Most impressive coincidences have sometimes occurred in the words of actors in their last appearance on the stage. An English actor named Cummins some twenty years ago appeared in a play in which it fell to him to deliver these lines:

Be witness for me, ye celestial hosts  
Such mercy and such pardon as my soul  
Accords to thee and begs of Heaven to show thee,  
May such befall me at my latest hour.

—74—

It has remained, however, for a Virginia family to outdo all previous coincidences of this nature. The father and mother were married the 14th day of October; they have had nine children, all of whom were born the 14th of October: five of the children are dead, and all five of them ceased to breathe the 14th of October. The name of the head of this family is Joshua Franklin, and their residence Glade Mountain, W. Va. Mr. Franklin says that he was a Confederate soldier, and that he was captured twice by the United States troops, and that he lost two brothers in the war; and that all four of these misfortunes occurred the memorable 14th of October. In the neighborhood the family is regarded with superstition, and not a human being can be prevailed upon to stay in the house or on the premises either day or night of the fatal date.

—75—

If any one tells you that superstition has died out among sailors and that the old prejudice against going to sea Friday no longer exists, don't believe him. The superstition, prejudice, call it what you will, is as strong as ever and lives in quarters where one would least expect to find it. None of our big ocean steamers leave the port of New York Friday. It would be considered unlucky by every one of the crew from the Captain to the cabin boy. The Cunard Line steamers sail from here Saturdays and from Boston Thursdays, the White Star Wednesdays, the Anchor Line Wednesdays and Saturdays, the

French Line Saturdays, the German Lloyd Saturdays and Wednesdays, the Hamburg Line Thursdays, the Pacific Mail Mondays and Thursdays, and so on all down the list of the big companies that ferry the Atlantic. Not a vessel belonging to any of them is allowed to commence a voyage on a Friday.

Speaking of Friday being an unlucky day, I last evening asked Commander Rockwell, who commands the United States steamship Yantic, which is about to proceed to Hayti, if it is considered unlucky in the navy to sail on a Friday. "Certainly it is," was the response. "Very few officers want to sail on Friday if it can be avoided. I am certain that I do not. Why, the first time I ever put to sea on Friday we were near having one of the greatest tragedies that the United States navy has experienced in fifty years. It was while I was serving on the Onondaga that we left Norfolk, Virginia, that day, and we were hardly at sea when a fire broke out close to the magazine, and before it could be extinguished, the powder bags were so hot that we expected the ship to blow up at almost any moment. No, sir, if I can get ready I will leave the Navy Yard April 1, but if I am ready a Friday I shall certainly wait over until Saturday."

Captain Rockwell is a typical officer of the school which is giving us our new navy. When men of his stamp think Friday unlucky, is it a wonder that Poor Jack should fight shy of the unlucky day.—New York Star.

CHICAGO, April 2.—Editor of The Tribune:—In your issue of Sunday was published an extract from the New York Star on Friday as an unlucky day among seamen. It details an interview with commander Rockwell, illustrating this point of superstition, and says in conclusion: "Captain Rockwell is a typical officer of the school which is giving us our new navy. When men of this stamp think Friday unlucky is it a wonder that poor Jack should fight shy of the unlucky day?"

In behalf of the graduates of the Naval Academy, I feel impelled to answer this. Commander Rockwell is a distinguished and brilliant officer, but he is not "of the school." He entered the volunteer navy in 1862, served with distinction through the war, and in 1868 was, in company with some twenty or more, admitted to the regular service by a special law, and after passing a rigorous examination. These gentlemen are ornaments to the service, but their opinions on such subjects as that referred to simply prove that they are no exceptions to the rule among seamen, and are no arguments as to the beliefs of the scientifically educated graduates of the Naval Academy. NAVAL.

—76—

Fennimore Cooper relates the following: A wealthy merchant of Connecticut devised a notable scheme to give a fatal blow to the superstition of Friday being an unlucky day. He caused the keel of a very large ship to be laid on Friday; he named her "The Friday." He launched her on a Friday; he gave the command of her to a captain whose name was Friday; and she commenced her first voyage on a Friday, bound for China with a costly cargo; and in all respects she was one of the noblest and best appointed ships that ever left the port. The result was, neither ship nor crew was ever heard of afterward. Thus his well-meant plan, so far from showing the folly of superstition, only confirmed seamen in their absurd belief.

—77—

A small number of men carry the unmistakable mark of the near approach of death awaiting them. They are not themselves conscious of it, and the number of those who read these mysterious signs is limited. Sometimes in camp I have tried to describe the mark to officers around me. I do not remember ever having convinced any one of the truth of my theory.

One rainy day I was conversing in my tent with Capt. Wilson, Assistant Adjutant General of my brigade. We were then marching on Fredericksburg. Lieut. Col. Giluly, commanding the Fifth Michigan, entered. He came simply on some detail of service, which was arranged in five minutes. When he had gone out, "Now," said I to my incredulous Captain, "here's a chance to make a trial of my theory—Col. Giluly is marked."

The Captain evidently thought nothing of it. But in the first battle Col. Giluly was killed near Fredericksburg while bravely leading his regiment in a charge.

Of all those on whom I have recognized the mark—and they are many—one only may have escaped death.

If you ask me in what consists this mark I would find it difficult to reply. This fatal seal is imprinted rather on the general manner than on the features. It appears sometimes in the looks, at the bottom of which one divines the trembling of the soul soon about to depart; sometimes in a smile, in which appear the fleeting shadows of a cloud which does not belong to the earth; sometimes in certain movements as if worn out; in certain languid acts in which is betrayed the symptoms of a task which reaches its end. Sometimes, on the contrary, the finger of death is shown by a feverish energy without reason, forced laughter, jerky movements.—Gen. de Trobriand's Reminiscences

## Makes the Weak Strong.

The season when the tired feeling is experienced by almost every one, here, as elsewhere, many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. The blood, laden with impurities which have been accumulating for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slow to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the head clear, creates an appetite, overcomes that tired feeling, and imparts new strength and vigor to the whole body.

In these days when rates of interest have gone so low, capitalists and lenders, large and small, will be interested in the advertisement of Bair & Loomis, brokers, of Tacoma, Washington Territory. They offer first mortgage loans bearing eight per cent. interest, paid semi-annually, secured by property in the most rapidly developing portion of the American Union, and in a country whose natural wealth is unbounded.

Those who wish to know all about the famous Puget Sound country, and its opportunities for loans and investment, should address Messrs. Bair & Loomis without delay.

## Ely's Cream Balm

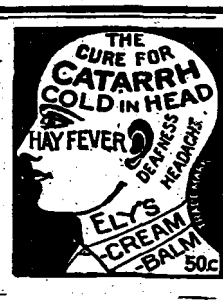
Price 50 Cents.

WILL CURE

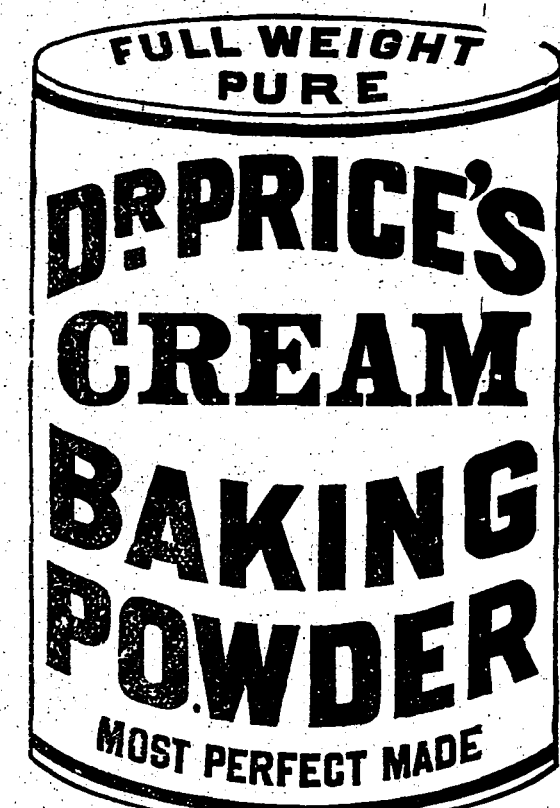
CATARRH

Apply Balm to each nostril.

ELY BROS., 56 Warren St., N. Y.



AND MOST RELIABLE FOOD For infants & invalids, and every one who needs a pure, clean, and steam-cooked food, suited to the weakest stomach. (See every label.) Palmer, Mass.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the strongest, purest, and most healthful. Dr. Price's cream Baking Powder does not contain Ammonia Limes, or Alum. Sold only in Cans. AMMONIA FREE BAKING POWDER. O.

NEW YORK. CHICAGO. ST. LOUIS.

## TAR-OLD

A new method of compounding Tar. SURE CURE FOR PILES, SALT RHEUM, all Skin Diseases. Send 3 stamps for Free Sample with Book. Sold by Druggists, and most Retailers. C. O., 78 Randolph St., Chicago. Price, 50c.

TOBACCO HABIT Quickly cured by using "NOTO-BAC" 10 days' treatment for \$1.00. For sale by druggists generally or by mail prepaid upon receipt of price. Cures Guaranteed. Don't fail to try it. Good agents wanted; exclusive territory given. Particulars free. The Universal Remedy Co., Box 7, LaFayette, Ind.

## KABO

No more bones to break and hurt the wearer. Kabo is warranted to neither break nor roll up with 1 year's wear. With new soft Eyelet which never breaks, the lacer will never pull out nor stain the clothing.

## CORSET

BALL'S CORSETS Are Boned with KABO. FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO AND NEW YORK.



Over 14 Millions Sold in this Country alone. The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.

L. H. GRIFFITH. E. C. KILBOURNE. JAMES LEBBY.

## L. H. Griffith &amp; Co.,

Seattle, W. T.

Leading Real Estate Firm.

Investments and Loans.

Business, Residence, and Acre Property a specialty. Write for information to

L. H. GRIFFITH &amp; CO.

Occidental Block.

REFERENCES—Chicago National Bank; First National Bank, Chicago; Puget Sound National Bank, Seattle; First National Bank, Seattle.

## "ERADICATOR."

The wonderful preparation for removing "superfluous hair" from the face, neck, and moles instantly. Positively no pain, scars, or blemish. Send 50c for sample package and circulars.

INTERNATIONAL TOILET CO.,

382 Wabash Ave., Chicago.

## I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. If I want my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. H. G. ROOT, M. C., 183 Pearl St. New York.

## RADWAY'S READY RELIEF.

"The most certain and safe PAIN REMEDY" Is a cure for every pain Toothache, Headache, Sciatica, neuralgia, Rheumatism, Sprains, Bruises. It is to-night for your cold; with a sharp dose it will fill you will sleep well and be better in the morning. See directions. Sold by Druggists. 50 cts.